

THE
MISSIONARY HERALD.

VOL. XLIV.

SEPTEMBER, 1848.

No. 9.

American Board of Commissioners for Foreign Missions.

Canton.

LETTER FROM MR. BRIDGMAN, APRIL 13,
1848.

Plea for China.

MR. BRIDGMAN is now at Shanghai, engaged, with a number of missionaries, in preparing a new translation of the Scriptures. The more he knows of the Chinese empire, the deeper is his conviction of the importance of greatly increasing our missionary force in that wonderful country. Hence he has felt constrained to make in its behalf the brief appeal which follows.

On the fundamental principle of loving others as ourselves, it might be argued that the churches of Christendom, instead of keeping at home so many (say ninety-nine hundredths) of those who are consecrated to the gospel ministry, ought to send abroad large numbers into foreign pagan lands. But for China a very strong plea can be made without taking this high ground. Were missionaries to be sent hither, so as to bear the same proportion to the population of this empire, as those who have been sent to the rest of the pagan world do to the whole number of its inhabitants, there would be a great addition to our ranks immediately.

That a scale of missionary operations approximating to this ought to be adopted and urged in behalf of China, cannot, it seems to me, be denied, if the circum-

stances of the case are duly considered. Without attempting any lengthened argument, allow me briefly to state two or three of the considerations that weigh on my own mind.

1. The immense population of this empire is a strong reason why there should be a very large increase of missionaries, and that without delay. The present population may safely be estimated at four hundred millions! This number of souls is annually increasing. On a moderate estimate, the population of this country must be considered equal to that of the whole of the rest of the pagan world.

2. The fact that one and the same language is read throughout the whole of this wide and populous empire, is another very strong reason for augmenting the number of laborers.

3. The fact that the Protestant Church has hitherto undertaken so little in behalf of China, is another very cogent reason which ought to induce Christians at once to come up to the help of the Lord against the mighty.

These considerations seem to me quite sufficient to form the basis of a very strong plea. Will not some of those who may be present in Boston at your next annual meeting, and who long to see missionary operations greatly extended, take up this subject, and plead for China, as the magnitude of the case demands? When famine was abroad in Europe, and

the bodies of our fellow men were famishing, how many and how urgent were the pleas! And how generously and speedily came the relief! For want of food many were distressed; and not a few were actually dying. And is the body—man's mortal part—of more value than his immortal soul? Is man's destiny in time more momentous than that for eternity? Let the example of Christ and the doctrines of the gospel teach us our duty. "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." He that forsaketh not all for Christ, cannot be his disciple.

I can write no more on this topic now; and if I could, it would be impossible for me to tell you the distress of mind which the forlorn condition of China often excites within me. The darkness and the misery here are truly dreadful.

Ceylon.

LETTER FROM MR. SMITH, APRIL 10, 1848.

Sabbath Labors—Catechists.

THE present communication of Mr. Smith contains an account of his labors at Panditeripo, together with a particular description of the several villages which come under his care. The latter is necessarily omitted.

During the past six months, beside the regular service (Sabbath school and preaching) on Sabbath morning at the church, I have uniformly preached in one of the villages in the afternoon or evening. The catechists, A. Lovell and D. Stickney, as also G. Boardman, English school teacher, have been each to another village, and given instruction to the children in the schools, made known the truth to such as could be induced to meet them at the school bungalows, and conversed with the people from house to house. They have generally, when notice has been given, found from three to five or six persons, beside the children, at the bungalows. This course has been kept up, with very few interruptions, during the rainy and dewy seasons, though not in the evening much of the time, on account of the danger of being out in the heavy dews.

During the week the catechists devote their time, mornings and afternoons, to the people, sometimes spending a part of the time in the schools, and the remainder in conversing with the natives

whom they meet in the way or at their houses. Their reports show that they feel a good degree of interest in their work, and enter upon it in such a manner as to lead us to hope that good will result from it.

Week-day Labors.

After the heavy dews abated, Mr. Smith entered upon another plan of labor, which is described in the following extract:

I meet the three individuals mentioned above, at six o'clock in the morning at my study, where we together seek the blessing of God; and then we go forth in four different directions, with the gospel in our hands, and feeling something of its power in our hearts, I trust, to converse with those whom we meet in the villages, at their houses, or in the way, as we have opportunity.

During the past week, I have been visiting in Sillaly, a Catholic village, west of the station. One day I met some carpenters, and sat down with them at their work; and, talking with them of the ploughs they were making, I endeavored to show them the way of salvation. They were much interested in what I told them about American ploughs, and understood all that pertained to their business; but when I tried to preach Jesus Christ to them, they seemed not to care anything about it, and attempted to turn the conversation to ploughs again. Still they would reply, "Yes, yes," to all I said upon the subject of religion, though they did not appear to consider that it was a matter which concerned them at all.

It has often been stated in communications sent home, that notwithstanding all that has been done to make known the truth to blacksmiths, carpenters, washermen, &c., not one has ever manifested any desire to know the truth; much less have any received it, though they have come in contact with the missionaries as much as any other class. This may in part be accounted for by the fact of their dependence upon the higher classes for their living, and their consequent fear to displease them.

I next went to a Roman Catholic family; and soon there was collected around me a company of ten or twelve people, men, women and children. Sitting upon a rice mortar, I tried to preach the gospel to them. They admitted that they did not keep the Sabbath, though their priest told them they must not work; but they said, "What shall we do for a liv-

ing?" They are so ignorant, that it is with the utmost difficulty that we can make them understand the simple precepts of the gospel; and it is much more difficult to make them feel that these precepts are binding upon them.

At another time I called upon an old man, of considerable influence among the Roman Catholics, who has frequently visited me, generally for the sake of disputing. He seemed less disputatious than usual, and ready to listen, for the most part, to what I said. In the course of the conversation, an allusion was made to the Jesuits and their influence in different parts of the world. He remarked, with the utmost confidence and apparent sincerity, that there were no Jesuits now, as the Pope had put an end to that sect. This, and many other false stories which are current among the people, such as the one about Calvin's death, and many about Luther, show how the priests deal with those who, as they know, have no means of testing the truth of their assertions.

The people thus far have treated me very respectfully; and they seem disposed to hear the gospel, having less prejudice against the missionaries than formerly. The priests have given them permission to send their children to our schools; and we have a school of thirty-five or forty children in operation in that village.

It is the wish and purpose of Mr. Smith to pursue this course of visitation among the people in the morning of each day, and also in the afternoon occasionally, as he may have health. He will preach in the evening, at the same time, according to his ability. With the blessing of God, we may hope for good results from such a form of missionary labor.

Schools.

Mr. Smith's opinion in regard to the value of schools, as auxiliary to the higher work of the missionary, appears from the following extract.

The care of the schools is not, and never has been, a hindrance to my going among the natives. They are examined by the catechists, and generally at a time when they would not be among the people; and the children being assembled at the station on the Sabbath and Tuesday of each week, I improve the opportunity to preach the gospel to them, and also on Tuesday to the teachers after the children are sent home.

I regard these schools as a very important connecting link between us and the

heathen. To cut them off, to any great extent, would greatly diminish our means of access to the people. The fact is worthy of notice, that all who have come to this field with strong prejudices against schools, and strongly in favor of preaching as the only means to be used, have, as soon as they have really entered into the work, seen and felt that schools are a very important means of getting access to the people. Education is the only thing brought by us, which the people care for, save money; and if, by giving them this, we can induce them to come and hear the gospel and examine its claims for themselves, we may hope that ere long they will find that the gospel is even more valuable than education.

Obstacles.

The following remarks are important; and every laborer in Ceylon, of much experience in the missionary work, would doubtless assent to their correctness.

The Christian community in America do not understand the nature of the field in India; nor can they fully, unless they see for themselves. There is nothing which comes under their observation, that can give them an idea of the real degradation of a heathen mind. The plainest language which we can use, as understood there, will not convey the ideas which we have in our own minds, in consequence of what our eyes witness from day to day, as we go among the people and sit down and talk with them.

Our enterprise, therefore, is much more difficult than is generally supposed by those living in Christian lands. Many, from what they hear, are expecting that the work will be finished much sooner than those who best know the field, even dare to hope.

What then shall we do? Shall we give up in discouragement, and say the Hindoos are too far gone to be redeemed? By no means. Though the people are not converted by thousands, and gathered into the churches, we do believe that the progress of the work is onward. Impressions are made; though we cannot see the evidence, except such as is often very doubtful in its character.

And though we do not see evidence of progress, our duty is plain. We must go forth, and not only preach, but teach, with all patience and hope, in the morning sowing the seed, and in the evening not withholding our hands; for though this is a hard, very hard, field,

still we do believe that this people are included in the promise, and that Christ will gather his own from the midst of this darkness.

Though the gospel will prove but a savor of death unto death to many of those who hear it from our lips, our duty is plain; and, we doubt not, the Word which goes forth, will accomplish what He pleases, and prosper in the thing for which He has sent it.

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LETTER FROM MR. MEIGS, APRIL 11, 1848.

### *Labors of Catechists.*

THE church at Manepy, where Mr. Meigs is stationed, has about seventy-five members. In addition to his labors for their edification and improvement, he devotes a part of his time to direct efforts in behalf of the unconverted portion of the natives around him. The catechists at this station are much employed in this species of labor.

Two of the native catechists connected with this station, Tampan and Catheraman, are constantly employed in visiting the people from house to house, for the purpose of making known the gospel, in distributing tracts and portions of the Scriptures, as well as in reading and explaining them to the people.

They have recently made a tour into the eastern part of the province on this errand. They spent considerable time, especially in the parishes of Chavagacherry and Varany, where they have become somewhat acquainted with the people. They report that they have in general been very kindly received, especially by those whom they had formerly known; that the people heard what they had to say attentively, and thankfully received the religious tracts and portions of the Bible which they gave them.

Mr. Meigs hopes to make a tour, accompanied by these catechists, into the same part of the province, at an early day.

### *Effect of Village Preaching.*

I have met with encouragement in my preaching excursions in the villages, especially when I have been out in the evening. I have found by experience that larger audiences can be collected in the evening than in the daytime. The people are then more at leisure to attend, and they give better heed to what is said to them. On one evening, a short time since, fifty-five adults and a large school

were present. The next evening, in another place, there were forty-five, and the following evening forty-five also.

Though they listen attentively and with apparent pleasure to what is said to them, I find, by long experience, that it is no easy matter to persuade them to forsake their idols, their caste, and to some extent their friends and relatives, and turn unto the Lord. They are quite clannish, and stand much in fear of each other. Indeed, they are dependent upon each other for assistance. They greatly fear the displeasure of those above them. Hence they often tell us that we must persuade large numbers of the people to turn together; and then their embarrassments will be removed, and they will have no objections to joining us.

It is not a very difficult thing to show them the folly and, to some extent, the wickedness of idolatry. This they will acknowledge in words. But it is quite another thing to forsake it, and to risk the odium and suffering of coming out boldly on the Lord's side. Still something is gained when many of the heathen are convinced of the folly and wickedness of this miserable system. We are evidently making progress in this respect, and the number of persons of this description in the land is rapidly increasing. Some of these are very glad of an excuse for withholding their support from the temples and the brahmins. But, on the other hand, we see that the friends of idolatry, and the supporters of the temples, are stirred up to greater efforts and to a greater exhibition of devotedness and zeal in the service of heathenism. This, however, is nothing more than we have reason to expect.

### *Power of Hindooism.*

To illustrate the difficulty of casting away the shackles of superstition, even where the gospel has been preached so long, Mr. Meigs describes a recent occurrence at Manepy.

I mentioned in my last communication the case of an interesting and intelligent young blacksmith near me, who has been accustomed for several years, in fulfilment of a vow that he made in sickness, to break a thousand cocoanuts before the idol car of Pulliar, which stands near the church in Manepy. During the past year he has repeatedly assured me, that he would never break any more cocoanuts in honor of this deity. I have not the least doubt of his sincere desire to get rid of this painful and ex-



pensive ceremony. Still he has not moral power to do so.

The annual festival at the temple closed this morning, and he was found in his place, as usual, breaking his thousand cocoanuts on a stone placed before the car, which stops in the street, just in front of our church, for this purpose. Before breaking them, he carries one to the car, and offers it to Pulliar. The officiating brahmin, who is seated on the car, breaks it and holds a little incense before the blacksmith. He then returns to the heap of cocoanuts, and commences his work in earnest. His friends hand them to him, and he breaks the thousand in rapid succession, except the last, which he also offers to Pulliar.

He came to me, late last evening, to converse upon the subject. He told me that the people had collected the cocoanuts, and insisted upon his breaking them as formerly. I said all that was proper to prevent him, but to no purpose. I saw that his mind was wavering, and that he had not sufficient resolution to resist the influence that was brought to bear upon him by the rich and powerful friends of Pulliar in this neighborhood. I was not, therefore, at all surprised to find him in his place, as usual, this morning. The pride of the people would have been greatly wounded, and the dishonor to Pulliar would have been very great, had he refused to break the cocoanuts. This is only one instance, to show how very difficult it is for this people to resist public opinion, and break off the yoke of heathenism. Nothing but Christian principle and the power of God will enable a man to do this. They are, indeed, the slaves of Satan; and his fetters are fetters of iron and brass, not easily broken.

Mr. Meigs makes the following statement, which is of some interest, in this connection: "Among the signs of the times, it deserves to be mentioned that the supporters of heathenism manifest considerable alarm for the safety of their superstitions. They have commenced delivering lectures in defence of Sivaism, in several temples in the province, especially in the temple of Siva, at Vannarponny, and in one of the temples at Manepy."

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LETTER FROM MR. FLETCHER, APRIL 20,
1848.

Tillipally—Preaching Tours.

As Mr. Poor, after spending nearly one-third of a century on missionary ground, is on his way

to this country, Mr. Fletcher has been requested by his brethren to take charge of the interests of the station at Tillipally. In addition to the nineteen free schools near the mission house, containing three hundred and sixty-two boys and four hundred and thirteen girls, which are superintended by three native assistants, there are two schools on the mission premises, supported by an annual grant from the Ceylon government. One of these is an English school for boys, containing sixty-six pupils; the other is a central school for girls, having seventy-nine scholars. A new bungalow has been erected for the latter, "almost entirely at the expense of Mr. Dyke, the government agent for the province of Jaffna." Mr. Fletcher considers these schools as presenting a very important and interesting field for missionary labor. Religious instruction is made prominent.

Messrs. Spaulding and Fletcher recently devoted a week to preaching tours among the people residing in the vicinity of Tillipally. They visited ten villages, having a population of nearly eight thousand. The plan which they pursued, appears from the following extract.

We first visited the school bungalow, where we found the teacher and children, and generally a number of adults brought together, through the influence of the teacher, who had given notice previously that we were coming. After talking with them from half to three quarters of an hour, we started in different directions, going from house to house and from field to field, wherever we could find the people. In this way we each preached to four or five different companies, of from six or eight to fifteen or twenty individuals, before dinner. Thus we had an opportunity of becoming acquainted with the social and domestic habits of the natives, such as we could have in no other way.

After dinner we held a public meeting, sometimes in the school bungalow, and sometimes under a tamarind or banian tree. These meetings were composed of the school children with from fifteen or twenty to forty or fifty adults. They usually paid tolerably good attention; though some were disposed to cavil and even to make a little disturbance occasionally. After this meeting, if there was time, we went again from house to house. We then returned home, and in the evening held a meeting in another village.

In this way we spent five days; and to me they were days of interest. But the great question is, "How did the people receive the message, and what is the prospect for benefiting them in this

way?" As a general thing they would listen, and in some instances attentively. But for the most part they appeared exceedingly indifferent and, I suppose, "cared for none of these things." Sometimes it was exceedingly difficult and even impossible for Mr. Spaulding, with all his knowledge of the language, to get their attention. They would bring their work, and sit down and talk about it, and pay more regard to it than to any thing which was said to them. Many came, apparently out of curiosity, to see what was going on. Some were so busy about their own affairs, that they could not spare time to listen. Others, while we were attempting to call their attention to the great subject of the salvation of the soul, would be laughing and talking among themselves about their own business.

These remarks do not apply to the evening meetings. In these the people were more attentive. There were not so many objects from without to attract attention.

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LETTER FROM MR. HOWLAND, APRIL, 1848.

#### *Services at Batticotta.*

MR. HOWLAND performs the ordinary work of a missionary at Batticotta, the seminary being in charge of Messrs. Hoisington and Hastings. The present letter will show the general character of his labors, and also the feelings with which he regards them.

I preach Sabbath morning in the church to an audience of about five hundred, composed of teachers of the seminary, catechists and assistants, with their families, pupils of the seminary, teachers of my nearest schools, with their pupils, members of the church, not in mission service, and perhaps an average of twelve or fifteen heathen. Sabbath afternoon I usually go to one of my school bungalows, (and my assistants to others,) where I have an audience varying from ten to fifty heathen, besides the children of the school taught in the bungalow.

During the week, in addition to the regular meetings held at the station, Mr. Howland goes to the bungalows, and visits the people, as he has opportunity.

This village preaching is an interesting work, and one to which I hope to devote more time, as my knowledge of the language shall increase. It is in this

work emphatically that we come into contact with the heathen, and for this we are sent here.

#### *Feelings of the young Missionary.*

Yet I find preaching to the heathen a very different matter from what many would suppose. The satisfaction which one anticipates in holding up a light to those who are groping in darkness, is dissipated somewhat when he finds, by actual experiment, that they love darkness and hate the light. Still in the mind of the young missionary there is satisfaction in seeing so many willing to come and listen attentively to his message, even though they show no evidence that they are affected by it. He feels a strong hope that the word which he speaks, will make an impression that will, by the blessing of God upon it, be the means of hereafter saving some soul.

But as he becomes more acquainted with the people, and finds how completely Satan has fortified every avenue to their hearts, a skepticism which almost amounts to discouragement creeps over him. He almost feels that nothing has been done and nothing can be done. I think, from what I have seen and heard, that almost every young missionary goes through this process.

But he soon rises above the clouds, and takes a more rational view of things than before. He is less elated and less depressed by outward circumstances. His faith is a more simple reliance upon the promises and power of God, and he trusts less to external circumstances. He has more confidence than ever that the heathen are given to Christ for his inheritance; and he desires more than ever to be an instrument in this great work. Yet he is more willing to work in the way which God seems to point out, and confide in him for consequences. He relinquishes his expectations of digging a mine under the stupendous mass of heathenism, and blowing it all up in a single night; and he is content to take his station, with his pickaxe, at the foot of the great mountain, and toil away "little and little," feeling that it is, indeed, God's work, and that he will take care of it, and hasten it in his own good time. His former high hopes are chastened. Instead of wondering why the heathen do not see the truth, he feels, as he never felt before, that nothing but the power of God can open a single avenue to their hearts. He realizes, more and more, the dreadful bondage in which

Hindooism holds every power of the soul. Yet this causes him to cling more closely to the promises of God, and to ply his pickaxe with yet more vigor.

#### *Want of common Ground.*

The following remarks are important, as showing how little ground the missionary has in common with a heathen audience, on which he may build an argument for the truth as it is in Jesus.

To a mere man of the world, nothing seems more hopeless than this work of preaching the gospel to the heathen; and even one who is accustomed to trust in God, is compelled, as it were, to hope against hope; or rather he feels that he can have no hope except in God. I know of no situation in which a man is more likely to be humbled, by a sense of his own weakness and impotence, than in going to address a heathen audience. He is a messenger of God, carrying God's word. But how shall he convince them that it is the word of God? This question almost always comes up when I go out to my bungalow meetings; and one who has never lived among the heathen, cannot conceive how entirely at a loss I am. I cannot touch the external evidences of the truth of the Bible, for I have no common ground with them. They have as little confidence in our history and geography, as they have in our Bible, and they know as little of the one as the other; while their sacred books, which teach science as well as religion, are directly opposed to both. On this account they live, as it were, in a different world from ours. But though I cannot speak of the external evidence of the Bible, can they not be shown the beauty, the truthful character, the holiness, the consistency of the Bible? One thinks that they can, till he has tried it again and again.

It is a noticeable fact that the heathen seem to have no conception of these high characteristics. The exalted holiness of the Bible is beyond their power of comprehension; and they have no idea of beauty, either natural or moral. Even our educated Christians see but little beauty in a scene which would enrapture the soul of one educated in a Christian land; and they are but slightly affected by truths which seem fitted to kindle the coldest heart; and we fear that many generations must pass away, before they will arise to the full appreciation of what is truly good, holy, pure and ennobling to the soul. But one cannot witness the

deadness of an uneducated heathen's mind, in this respect, without being solemnly impressed with the fearfulness of God's curse upon idolatry; a curse which seems enhanced from generation to generation, and which withers the whole intellectual as well as moral man.

#### *Mode of Preaching.*

Generally, in preaching to them, I am compelled to assume it is a fact that the Bible is God's word, and that God says thus and thus; though I know they do not believe it, and will laugh at it when I am gone. It is on account of what I have now stated, that I find it almost impossible, in preaching to the heathen, to bring myself to hope that any heart will be touched by what I say. My great hope is that some one may be led to inquire whether what I say may not perhaps be true; and when one is led by the Spirit to inquire after the truth, I have hope that eventually the same Spirit will bring him out of darkness into the light. With this hope I try to preach with all faithfulness, believing that I am doing the work which God sent me to do, and that I must trust to him for results.

#### *Batticotta Congregation.*

I cannot but speak, in this connection, of the very different feelings with which I address my usual congregation on the Sabbath. They have come out, in a measure, from the mists and shades of heathenism. Those who have been educated, and those now connected with the seminary, have at least a mental conviction, not only of the truth, but of the divine authority of the word of God. Their course of training is such that even if their minds were not at all raised to the conception of the internal evidences of Christianity, or their souls infused with a love of it, they have seen such overwhelming proof of the absurdity of the Hindoo system, and have so entered into those external proofs of the authenticity of the Bible, which are afforded by the light of true history, chronology and geography, that we often say it is impossible for one thus trained to be a real believer in Hindooism, however far he may be influenced by motives of policy to maintain its external observance.

More than this. Most of them are familiar with all parts of the Bible, almost as much so as those educated by Christian parents in Christian lands. I need not speak of the interest with which I address such an audience. I

preach with the hope that the Spirit of God will make his word effectual upon some soul present; and I often have pleasing evidence that those minds are, in a peculiar manner, open to good impressions; and I feel that I have reason to hope that these impressions may be abiding, and exert an influence upon them, when they themselves, perhaps, shall declare the words of salvation to their own benighted countrymen.

#### *Facilities afforded by Free Schools.*

I must not neglect to mention what an interesting field for preaching the gospel I have among the seven hundred children in my free schools. The education which they receive, raises them a little above the surrounding mass. Some of the rubbish is cleared away from their minds; or, rather, we attempt so to pre-occupy the ground as to prevent the accumulation of this rubbish. Some of them remain in the school a sufficient length of time to study geography, to some extent, and thus acquire some idea of the true state of the earth on which we live; and they are able to see some of the proofs that we teach the truth, and consequently that their books are false. They are thus prepared to listen with interest, and to believe me when I point to Bethlehem and Jerusalem on the map, and tell them that these places actually exist, and I have seen and conversed with those who have visited them.

They too are made familiar with the Bible and with the whole plan of salvation. From the first day they came into the school, they have heard these truths. The teacher begins to make the child acquainted with a simple catechism, as soon as he commences his alphabet; and through the whole course, Scripture lessons and Scripture reading form the great part of every day's instruction. Their morals too are comparatively susceptible. Their moral sense has not been, to any great extent, blunted by the false precepts and practices of Hindooism. I often resolve that I will spend more of my time in these schools, with the conviction that it is, perhaps, my most hopeful field for preaching the gospel.

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LETTER FROM MR. W. W. SCUDDER, MAY 4, 1848.

Chavagacherry.

MR. SCUDDER joined the Ceylon mission in 1847. After remaining awhile at Manepy and

Batticotta, he was stationed at Chavagacherry, where he commenced his labors in January, 1848. This position, it will be remembered, has been repeatedly occupied by the mission, for a time, and then abandoned from necessity. It is not surprising, therefore, that Mr. Scudder has found but little to cheer him in the state of things around him.

The state of the church at this station is not very encouraging. There are eight native members; but I am sorry to add, that among these few there seems to be but little spiritual life and activity. Since I have been here, one communion season has been held, at which all but one of the church members were present. A child of one of the number has also been baptized. Two (and until recently three) of these church members have no other connection with us than as members of the church.

Public service has been held in the church every Sabbath morning, attended by about a hundred children and from twenty to thirty adults. At three o'clock in the afternoon a church meeting is held, which is conducted much like Bible classes in America. Immediately after this meeting, I go to one of the school bungalows, where I have had from two to thirty hearers, besides the school children. Every morning, at nine o'clock, prayers are held in Tamil on the verandah of the house. The English school, the Tamil girls' school, and the persons employed on the premises, are required to attend. Thus a portion of God's truth is read and expounded every day to from thirty to forty persons.

There are six free schools connected with this station, three of which are in the parish of Chavagacherry, and three in an adjacent parish.

Interesting Facts.

Mr. Scudder does not go abroad among the people, to any extent, except on the Sabbath; as he wishes to devote as much time as possible to the acquisition of the language. He has considerable intercourse with them, however, on his verandah.

A few days since two boys came to me for tracts. Finding that they were able to read, I gave them each one; and I promised to give them others, when they should have read these and told me their contents. I little expected to see them again, supposing that, like many others, they had come to see the new missionary. In this, however, I was mistaken. One of the boys returned

after a few days, and very intelligently answered all the questions which were asked him concerning the tract. I asked him if his friends saw him read the tract. He answered that they had not, as he had read it while at his work. He, no doubt, avoided his friends, for fear of their ridicule.

Becoming interested in the boy, I inquired a little into his history. Not the least interesting fact which he stated to me, was that he had formerly been a member of one of our free schools. The school which he attended has been broken up. It was in a very desirable place; but I cannot establish it again for want of funds. He, with many others, are thus cut off from those privileges which, we think, have been and still are blessed by God in making many wise unto salvation. I gave the boy another tract, which he promised to read and bring back to me. May the Lord draw him into the fold of Christ, and sanctify to him the truths he has learned in his youth.

Another circumstance has interested me much. A man who is employed as a messenger in the civil court, has been, for some time past, a regular attendant at church. His mind has been troubled on the subject of religion, and he seems favorably disposed to Christianity. One of my helpers informs me that whenever he meets him, he converses on this subject. He has recently become much interested in reading the Scriptures. A few days since he came for a copy of the entire Bible. I told him we did not wish to give copies of the entire Scriptures to any but those who, we hoped, would make a good use of them. He promised to use the book carefully and read it attentively. I accordingly gave him a copy; and I hope that it may make him wise unto salvation.

Madura.

LETTER FROM MR. CHERRY, MARCH 15, 1848.

Periacoolum.

MR. CHERRY is now stationed, in connection with Mr Ford, at Periacoolum, which is fifty miles west of Madura, thirty-five miles southwest of Dindigul, and five miles south of the Pulney Mountains. The place was selected as a missionary residence, on account of its affording convenient access to the village congregations in that region. The character of these congrega-

tions, which is not very well understood in this country, will appear in part from the following extracts.

In Periacoolum there are nine families, containing thirty-eight souls, which have professed to renounce idolatry. These have never all at one time come to church. The women and children have usually attended regularly; but the men have been very irregular; and sometimes only two or three have been present. But for this I am not prepared to bring an accusation against them, as they are placed in circumstances similar to the southern slave when under an unbelieving master.

Several of the men (and, I am sorry to say, some of the most intelligent among them) have shown themselves to be well practiced in roguery. Lying and cheating are as familiar to them as their food; and what motive has induced them to forsake idolatry and attend Christian services, is to me mysterious. Is it from the hope of employment? This has been offered to them, for we needed laborers. They could not come, however. Once I sent and asked for four men for a single day. They came, did their work, and went off without their pay. I sent it to them, and doubtless they were glad to get it. They say if they work for me, they shall lose the employment of the farmers; and then they must suffer for want of food.

Occasionally some of them have been employed to carry articles up the Mountain; and then they have shown themselves as perverse and wicked as the heathen who took other loads, and have sometimes even induced them to deceive us.

If asked whether such men belong to our village congregation, I reply in the affirmative; and I also say that I should be glad to have a hundred large congregations of such men to preach to, if better ones will not come. The Spirit of God is able of these stones to raise up children unto himself; and if they do not attend heathen temples, nor perform heathen ceremonies, but, on the other hand, hear the word of truth, and bear the reproach of their heathen neighbors for so doing, may we not hope that some of them will be born again? Will our bread cast upon the waters never be found again?

Another Village Congregation.

Mr. Cherry next introduces us to a people of a somewhat different character.

On the 9th of February, I visited our congregation at a place lying fourteen miles south-east from Periacoolum. On my way thither the country appeared much more like the rolling land in some of the western counties of New York, than any thing I had before seen in India.

When I was about two miles from the village, I met three men who, with smiling faces, came up to me and made their salaam. I asked them who they were. They replied, "We are your children, and you are our swamy; and, thinking you might not find the way, we have come to show you the path." While passing on with them, I could get them to say scarcely any thing but "Praise God, praise God." They seemed to be full of joy, and could express it only in this way.

We reached the place, and I halted in front of the catechist's house, which is outside of the enclosure which contains the village. About a dozen women came and made their salaam, and then ran into their houses. The place looked so singular that I resolved on knowing their manner of living.

A thickly set and well thorned hedge guarded the place. I asked the reason of this, and they said it was for safety from wild beasts, which came and took off their sheep and calves in the night. I went from house to house, looking in at the small place through which they crawl in and out; and as I passed on to the next house, a woman would come, creeping out of the one I had just left; and then two or three children would creep out also and follow on. By the time I had looked at twenty houses, (the whole number,) I had all the women and children around me; and the only men to be seen, were those who came to escort me through the jungle. I asked where the men were, and I found that all had gone to work. It being then sundown, they soon began to come in from every direction, whither they had been to seek for food. They all looked very weary; but they seemed pleased that their padre had come.

One man had something tied in a corner of his cloth, which he slung over his shoulder. I asked him what it was. He immediately sat down, untied the bundle, and showed me two measures of gram, which he had earned by working all day. Gram is a small grain (not unlike the pea or bean in taste) which is given to horses in this country. The worth of the gram was about four cents. This had been earned by hard work; and not

only the man himself, but his wife and children, had eaten nothing since their breakfast. But he seemed to be glad that he had been so fortunate as to get so much, and told his wife to take a part of it and prepare food.

We were to have a meeting in half an hour; and I almost felt that I ought to tell them that they need not come; but I concluded to let them do as they wished.

In the evening we had our meeting, under an awning, in front of the catechist's house. All were present, being twenty men, twenty-two women, and thirteen children. They gave strict attention, and seemed eager to know the truth. After meeting I saw the man who showed me his gram; and he pleasantly told me that now he had seen and heard me, he would go home, and praise God, eat his supper, and go to sleep. On inquiry I found that several persons had been less fortunate than this poor man, for whom I had felt so much sympathy. Notwithstanding all their hardships and their weariness, however, they came to meeting.

Change already wrought.

It is only one year since all these persons were devoted to idolatry; and now, indeed, not one of the adults can read. Having always been oppressed by the brahmins and zemindars, they have lived in utter darkness. Mr. Cherry adds:

One year since they were worshipers of idols; these they have forsaken. One year since they had no Sabbath; now they obey the Fourth Commandment. One year since they knew of no light beyond the grave; now they love to hear of immortality and eternal life. When it is possible for them to do so, they attend morning and evening prayers at the house of the catechist.

How much knowledge it is necessary for them to have in order to be accepted of Christ, I judge not. And how much they should have, in order to their being accepted as Christians by the missionary, I think it hard to decide. The obstacle in their way is a real incapacity to understand clearly the truths of the gospel. This is owing to their mental habits, as they have never had a thought beyond their present necessities. They know what it is to be extremely poor; and having always been so, they live in blissful ignorance. Their hearts seem to be on the side of truth; and their lack of knowledge is their misfortune, not

fault. God judgeth the heart, and not the intellect. Their souls, if saved, may shine in heaven, with brighter lustre than many who have ranked high in the visible church. Still a life of extreme poverty and ignorance is not very favorable to their shining brightly on earth, and renders it very difficult for the missionary to judge concerning them. They say they are Christians. Their conduct, perhaps, may justify them in making the affirmation. We have accepted them as a people to whom we may preach the gospel, hoping that the Spirit of God will illumine their benighted souls, and change their hearts.

DOCT. SCUDDER'S VISIT TO POOTHACOTTA.

Interviews with the King.

THE readers of the Herald will remember that a society in Madras transferred to our Madura brethren, some three years since, a small mission in the country of the Tondiman Rajah. As the Madura mission have not been able to locate one of their number in that region, they have been obliged to employ native assistants, subjecting them to the best supervision which their circumstances allowed. Doct. Scudder has recently made a visit to Poothacotta, the capital of the Tondiman country; and the subjoined extracts are from the journal which he kept during his absence. The importance of placing a missionary in that field will be obvious from a perusal of what follows. The Tondiman or King (as he styles himself) who is so frequently mentioned in this journal, though independent as to his revenues, is entirely under British protection.

Dr. Scudder left Madura on the 15th of March, and arrived at Poothacotta on the 17th of the same month, having preached and distributed tracts and portions of the Bible on the way, as he had opportunity. He occupied a furnished bungalow at Poothacotta, which had been erected by the King for such of the English as might visit his capital. Food is also provided for his guests. Under date of March 22, Doct. Scudder says:

Some time after my arrival, the King's manager, as he is called, intimated that I might have the privilege, if I wished, of visiting the King at his palace. Accompanied by my youngest daughter, about eleven years of age, I went at twelve o'clock to the palace.

As I entered the inner court, where his Majesty was seated in the middle of his throne, he arose and came towards

us. After shaking hands with us, he took my daughter by the arm, conducted her up the steps, and seated her next to him, on his left hand. The King's brother kindly waited upon me, and conducted me to a seat nearly opposite to that which my daughter occupied.

The steps to the throne were guarded by four officers on each side, having staves in their hands, gilded (as I suppose) with gold and silver. My daughter was much agitated by the parade which she witnessed.

After chatting with his Majesty for about fifteen minutes, I proposed to leave. He requested me to wait a little while. Wreaths of flowers were then brought, and put over our necks by the King himself. He also put bracelets of flowers upon our wrists. His various marks of respect were finished by sprinkling our pocket-handkerchiefs with sweet-scented water, from a silver vase. We then sat down for a few moments, and afterwards retired.

In the afternoon, his Majesty called to see us at the bungalow; and, after spending an hour, he invited Mrs. Scudder and my daughters to take a ride with him. They accepted his invitation. I rode in a buggy with his brother.

On the following Saturday, Doct. Scudder examined the English school at Poothacotta, the two native free schools being assembled in the same place.

By a particular invitation of his Majesty, Mrs. Scudder, my daughters, and myself visited his palace. He took us through several parts of his immense establishment. In one of the apartments, he has his English library. He speaks the English language with a good deal of fluency. Before leaving the palace we were adorned with flowers, &c.

In the afternoon the King again visited us, when I had an excellent opportunity of unfolding to him the plan of salvation through Christ. I entreated him to read the New Testament, a copy of which (in English) is in his library. This, he says, he keeps merely for the sake of the English visitors at the palace. He told me that he was not at liberty to read it; meaning by this that he was under the control of his religious teachers. I observed that he was second to no one, but the King of the universe. In temporal things he acknowledged this to be the case; but in spiritual things he said that it was not true. His "Lord Bishop," as he calls him, comes

annually from Coimbacoonum to visit him. He is, I suppose, entirely controlled by this personage. During his visit, I performed a surgical operation upon the eye of one of his chief men.

Next day Doct. Scudder preached to the native Christians at Poothacotta; and he also declared the way of salvation to such as visited him during the day, distributing at the same time tracts and portions of the Bible. His medical skill was repeatedly put in requisition.

Excursion to other Places.

On the following Tuesday he went to Parungaloor, respecting which he makes the following entry.

This place is about thirteen miles from Poothacotta. The King kindly lent me a tent, which I sent forward on Monday afternoon. This was pitched and in readiness for our reception.

Immediately on our arrival the people of the village flocked to see us. I preached the gospel to them, and gave books to such as I thought were worthy to receive them. These labors I continued until the time for breakfast had come.

After breakfast we received a great number of visitors, among whom there were many women, who perhaps for the first time heard the gospel. Mrs. Scudder thinks that in the course of the day more than one hundred of these women visited her, besides a large number of girls. Had she not been with me, perhaps not half a dozen of them would have heard the gospel preached. I can make no estimate of the number of men who visited us.

At four o'clock in the afternoon we went to a place about a mile from Parungaloor, where there is a small village congregation of professed Christians. There were ten adults and several children, amounting in all to fifteen or sixteen persons. I preached to them from the words of our Savior respecting the new birth. The mission has a school in this village. I gave a few gospels to such of the children as could read. When we returned to the tent, we had a large congregation of men and women in front of it, to whom the gospel was preached. Early this morning we went to another village, about three miles distant, where the mission has a school. I examined the children on the catechism, &c.

Under date of March 24, Doct. Scudder makes the following entry in his journal.

I left Parungaloor yesterday morning for Kuluppumpertty. On arriving there, I examined the mission school in that place; and I also preached the gospel to my visitors. Subsequently I proceeded to Karampakoordy; and I had my tent pitched near the market this morning. I have preached the gospel to many people; indeed, I counted nearly one hundred in the tent at one time. I have also distributed tracts and portions of the Scriptures to such as could read. This work I continued until after twelve o'clock, when I returned to the bungalow, connected with an old and deserted indigo manufactory, at which we have put up. There is a mission school in this village, which I examined this morning before going to the tent.

Doct. Scudder addressed the native Christian congregation at this place; and on the following day (Saturday) he proceeded to Raasaamungalum. His labors here were similar to those already mentioned. "Probably the women," he says, "had never before seen a white face." In the afternoon of the same day he went to Aalungkoordy, a large town, where he had many visitors, and was abundant in his efforts to do them good, both as a physician and a preacher of the gospel.

Character of the King.

On the 27th of March, Doct. Scudder returned to Poothacotta, where his services as a surgeon were much in demand. Two days later he made an excursion to Vayalokum. Having addressed the Christian congregation and examined the mission school in that village, he went back to Poothacotta.

The King has appeared to be very friendly to us. On Monday evening, after our arrival, we found a letter from him, addressed to Mrs. Scudder, in which he entreats us to remain several days longer. I think it probable that his kindness would induce him to receive missionaries in his dominions; but I do not think it proper to speak to him directly on this point. Should I do so, he would take no step in the business without consulting the collector of Madura, who is the political agent of the British government to his Majesty.

The King understands several languages. He speaks and writes English well for one who has had no better advantages for learning it.

Doct. Scudder considers Poothacotta a good place for a missionary station, and there does not seem to be much reason to believe that the King

would object to a missionary's residing there. Under date of March 31, Doct. Scudder says :

The King took leave of us last evening. He put wreaths of flowers on our necks and wrists, and went through the same ceremonies of respect, which characterized our visit to the palace. Before he left, I once more told him that there was but one God and one Savior, through whom we must be saved. "You will excuse me on this point," he replied. Sunk in heathenism, he does not want to hear of the only deliverer from the wrath to come. This morning he rode up, and said that he was on his way to his temple. This he always visits at least once on Friday.

He has paid us much attention. For several nights he has had his band of music here, to contribute to our gratification. This band is a fac simile of an English band. The king is as much an Englishman as he can be. His carriages are constructed after the manner of English carriages. On no account whatever, I presume, would he ever ride out in his carriage with a native female, not even with the Queen; but he has no hesitation in riding out with English ladies. So desirous does he seem to be to conform to English customs, that he even wears gloves. I have not ventured to give him any of our publications except an almanac. I understand that the former collector of Madura offered him a prayer book, which he refused to accept. If he will read the contents of the almanac, he will find some of the best religious truth in it. Though not yet eighteen years of age, he is, I fear, entirely under priestly influence. His heart, however, is in the hands of Jehovah. Would that his intercourse with Europeans might induce him to examine the truths which they profess to believe.

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LETTER FROM MR. TRACY, APRIL 4, 1848.

### *The Seminary.*

It has been already stated in the Herald, that the number of pupils in the seminary at Pasumalie was greatly reduced by the caste difficulties. The hope was indulged at first, that many would soon repent of their folly in discarding the privileges which they had been enjoying, and return to their studies. But this hope had not been realized at the date of this letter. Of the thirty-five who had left the institution, only five have come back; and one of these soon went away a second time. Two or three others, formerly of

the first class, have expressed a wish to be restored to their previous standing.

Of the present number of pupils, only two belong to the first class, the remaining twelve being equally distributed in the three lower classes. Respecting these Mr. Tracy writes as follows :

The conduct of the students has been very exemplary; and several of them give me reason to hope that they have passed from death unto life. Four of them are candidates for admission to the church; and some of them will probably be admitted at the next communion, as they have been on trial about six months, and continue to do well. Four of the students are already connected with the church.

### *An Interesting Student.*

In one of these I have felt peculiar interest. His father is a man of considerable property, of more than ordinary intelligence, and of much influence; he is, however, an exceedingly bad man. Soon after the establishment of the boarding school at Dindigul, he sent his three sons to it. One of these became a member of the church in Dindigul, and the youngest, Charles Coit, of whom I am about to speak, is now in the seminary. Some time after his connection with the seminary, he became deeply anxious for the salvation of his soul; and after having given most pleasing evidence of a change of heart, he was admitted to the church. In doing this he was obliged literally to renounce all for Christ. He has not dared to visit his father's house since his profession of Christianity, as his life might be in danger from his father's violence; and from my own acquaintance with the man's character, I think his fears are well founded.

Coit was the first of the seminary students who fully renounced caste; and he did so at once, without hesitation. On my inquiring what it was that decided his mind on this subject, he replied that soon after becoming a member of the church, he awoke from sleep one night; and, as he was meditating on spiritual things, he had such a view of the holiness and blessedness of heaven, that he at once determined wholly to renounce the world and its sinful customs, including caste; and from that moment, he said, his mind had never wavered on the subject.

Not long ago he came to me, his countenance lighted up with pleasure, saying, "Sir, my sister has come." As I feared



some plot of his father's to get him into his power, I inquired where his sister was, and whether he had seen her; to which he replied that she was then waiting for him in a choultry, not far from the seminary; adding with much simplicity, "Sir, I have been praying for some time that God would send my sister where she might be instructed and converted; and now she has come; and I hope that God has sent her to be converted, and I wish that she may be admitted into the female boarding school in Madura." I found, on inquiry, that she had left her father's house, and had come alone a journey of four days, on foot and almost without food, to meet her brother.

From the peculiarity of the case she was admitted to the boarding school, though her age (thirteen or fourteen) was above the usual standard. May her brother's hopes be realized in her sincere conversion from sin to a love of the truth as it is in Jesus!

#### *Other Cases of Interest.*

In this connection Mr. Tracy adds the following paragraph.

Some of the other boys have been called to endure reproach for the name of Christ; and, from the spirit which they have manifested, I cannot but hope that they are among the Lord's chosen ones, and that he will hereafter make use of them for the promotion of his cause. While our hearts are pained to see some who have professed the name of Christ, unable to withstand the temptations of the world, such instances as the above, though possessing no remarkable interest in themselves, afford us much encouragement to hope that our labor is not in vain in the Lord.

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LETTER FROM MR. CHANDLER, APRIL 12, 1848.

Caste in the Girls' Boarding School.

MR. CHANDLER was intrusted with the care of Madura East station, in July last. At first he had charge of eleven free schools and a girls' boarding school. Four of the free schools have been dismissed for want of the necessary funds.

The girls' boarding school has been somewhat involved in the difficulties growing out of the caste question. Mr. Chandler's account of the matter is as follows:

On the 31st of August last, as three of the girls were to be married and leave

the school, a catechist, then employed by Mr. Muzzy, applied for the admission of his two daughters. After making the customary stipulations with regard to their stay, and taking the girls to the school, and leaving them among the others, I asked the man if he would remove his girls, or occasion us trouble, should we think it best to admit to the school those of no caste. I supposed, from the shade of his countenance, that he surely was a high caste man, like the parents of all in the school. But what was my surprise to find that I had unwittingly done the very thing, which I had only dared to say we might possibly think it best to do! The catechist was a pariah, or low caste man.

This affair soon caused the removal of several from the school by their heathen friends; and yet the excitement was much less than we had reason to fear. Except with these few, what I had done would have been tolerated, and the little pariah girls would have been permitted to remain unmolested. But the previous action of the mission upon the subject of caste at Dindigul, followed by an invitation to all the catechists to eat with us and thus give evidence of breaking caste, kept the subject in agitation. The cook woman and ayah of our school, as also several of the girls who were members of the church, were expecting to be tested upon the subject. But as yet I had said nothing to them about it, save that I had preached, more or less directly, in reference to its evils. We were surprised, therefore, by a note from the largest girl, giving the names of eight others, with those of the ayah and cook woman, stating that they wished to break caste, and thus identify themselves with Christians. They had the idea that to be Christians they must break away from this fetter of heathenism. We could not refuse such a request. The scene that followed was delightful to us all; and the hand of the Lord seemed to be in it. Mr. Cherry was present; Doct. Scudder and his family came in; and we called in such of the native Christians, who had abandoned caste, as were at hand. These, with the ten Hindoo females, formed such a company as probably never before feasted together in India.

One of the girls who ate with the missionaries on this occasion, was the sister of Charles Coit, whose case has been described in the foregoing letter of Mr. Tracy.

Removal of Pupils.

The note, mentioned above, came to hand on Monday morning; and at two o'clock in the afternoon, when we sat down to our love feast, intelligence thereof had, as if by electricity, reached nearly every person in Madura and the adjacent villages, who had a relative or friend in the school; and before we finished our repast, a considerable number had gathered about the house. I am sorry to say that the majority of these were persons who, a short time previously, had been employed as catechists in the mission; and the only reason they alleged for removing their girls, was that there were pariahs in the school, and the cook woman had eaten with such, and so received a pariah *koonum* or disposition. At once our school was reduced to twenty-five.

In concluding his remarks on this subject, Mr. Chandler says,

The excitement respecting caste, I am happy to add, soon died away, and many applied for the readmission of their daughters. Many others are frequently seeking a place in the school, whom we are now obliged to refuse, on account of reduced funds.

Change of Teachers.

In October last, both of the teachers left us, solely on account of the caste excitement, throwing the whole business of teaching upon Mrs. Chandler and myself for a time. At length the Lord sent us those whom we have found upon trial to be faithful teachers, and entirely without prejudice in respect to caste; so that we consider the school upon a far better basis now than when it came into our hands.

In regard to the spiritual interests of the station, Mr. Chandler is able to say but little that is encouraging.

Youthful Inquirers.

A few months since two very interesting and intelligent lads called for books. Finding them fluent readers, I gave them several tracts and one of our Scripture catechisms. After urging upon them the claims of Christianity, and expostulating with them upon the sin and folly of idolatry, I requested them to learn the catechism, and then come again and recite it. In a few days they came, (wear-

ing no heathen marks, of which they before had a profusion,) and recited correctly all of the commandments and much more. I asked them about their heathen marks. They replied that they should not do such things any more, as they had learned from the catechism the truth of what I told them. They added, "Our parents were angry with us this morning, and scolded us for not rubbing ashes, &c. as usual; but we ran away, telling them we would not." Again I conversed with them, and invited them to church on the following Sabbath. They came and listened very attentively through the services; but this was enough to raise such a storm of opposition among their friends, as for a long time to forbid their coming near us again. A few days since I met one of the boys, who declared that he had not worshiped, and would not again worship idols, or attend to any heathen ceremonies. What makes the case of these lads more interesting, is that they are from the most intelligent and highest classes of society.

I have before spoken to you of a heathen lad, a monitor of one of my free schools, who came away from his friends in October last, and declared his intention to embrace Christianity. I am sorry now to record my disappointment in his case, at least for the present. He ran well, until his heathen friends literally dragged him away from the mission premises. After a time he returned; but he was again seized and taken to a distant village. For some time I have heard nothing from him. He entirely gave up his caste, and seemed an eager inquirer for the way of salvation by Christ. But such is our work. The enmity of heathenism to Christianity is of the bitterest kind.

Ahmednuggur.

LETTER FROM MR. FRENCH, MARCH, 1848.

In the present communication Mr. French has briefly reviewed the history of the station at Se-roor, since its commencement in May, 1841. Before that time missionaries had occasionally traversed parts of the field; but Mr. French thinks that in nine-tenths of the villages Christ had not been named. The territory which he has considered more especially under his care, is almost sixty miles long and thirty-five broad; and it embraces some two hundred villages, large and small. This whole region "has been reached,

to some extent, by preaching tours and the printed page."

Preaching—Tours.

In Seroor itself the gospel has, for most of the time, been publicly preached every Sabbath day, and often during the week from house to house. There has also been, from the beginning, a daily religious exercise of about three-fourths of an hour on the mission premises, attended at present by between fifty and sixty persons, including the children of the two boarding schools. Most of these children have two Scripture lessons on the Sabbath. There has likewise been an exercise with the women living on the premises; and a few (generally from the village) attend regularly every Sabbath, and sometimes during the week. A prayer meeting for church members, once a week, has been sustained for some time; and a Bible class, has also been attended by the native Christians, the school teachers, several boys of the boarding school, and a few others. This has been an interesting exercise, and, it is hoped, not an unprofitable one. A degree of seriousness has been sometimes manifested on these occasions.

The seed has been scattered, more or less, over the whole field by means of itinerant labors; though I am sorry to say that there are some villages which have hitherto been passed by. I have gone over the whole field, more or less thoroughly, three times; and some villages have been visited half a dozen times or more; though on an average I have not visited them all probably more than twice during the period under review. In each of these tours I have distributed books to all applicants who were able to read, being perhaps one in fifty of the whole population. In these labors I have almost always been accompanied by a native assistant; so that we have been able to preach to the people of each village from one to two hours on an average. I have considered these among my most useful labors, and their importance is becoming more and more manifest. They ought to be increased many fold; as it is but poor husbandry to sow the seed but once in two or three years, and then with so sparing a hand.

Schools.

The largest number of village schools in existence at any one time has been six; on an average, however, there have not been more than three. In Seroor there has been a school nearly

all the time; and it has generally been prosperous. A common school for girls has been commenced three or four times in the same place; but in each instance it has failed of success. "The few girls who have been induced to attend, have been drawn together by the hope of rewards; and, their expectations not being fully met in this respect, they have soon disappeared."

A boarding school for boys was put in operation soon after the station was commenced. The number of scholars has gradually increased to twenty, the present number. They are all of the middle and lower castes. Those who have joined the school, have generally attended regularly; and the number of those who have been prematurely taken from the school, is comparatively small, and less recently than at first. When these boys first come to us, they generally are ignorant of the first elements of education; so that their whole intellectual training is under as good a Christian influence as we can bring to bear upon them. We form just such regulations, and institute just such a course of instruction, as we think best. We have not thought it advisable to attempt to break down the system of caste in any of our schools, though our boarding schools have a strong tendency that way.

A semi-boarding school for girls was commenced about two years and a half ago. These girls go home for the night, and receive less pecuniary aid than those in a regular boarding school; but the course of instruction, and the religious influence brought to bear on them, are essentially the same. This school was suspended several months during the first year of its existence. But for more than a year and a half, it has been in constant operation, and has gradually increased in size and interest. At present about twenty girls are connected with the school, who are of similar castes to the children of the other school. The plan on which this school is established operates favorably, though we cannot expect to secure all of the benefits of a regular boarding school. The chief reason for not making it such is the fact, that there is a boys' boarding school on the same premises.

Out-stations.

Mr. French next proceeds to speak of the efforts which have been made to establish an out-station.

Dajeeba and his family took up their residence in Ranjungow, ten miles from

Seroor, nearly four years ago. Meeting with some success there, a spirit of persecution arose, which, from various causes, had such an influence in nullifying his efforts, that it was thought best to change his location.

He was accordingly removed to Wadagaon, three miles from Seroor, the latter part of 1845, where he still remains. After he had resided there about a year, a strong effort was made, on the part of some influential persons, to expel him from the place. But these efforts were ineffectual; and now that accommodations have been put up for the family, all opposition seems to have ceased, and he is allowed to remain quietly. At present some twenty or twenty-five persons attend his Sabbath instructions; and a few are present daily at religious worship.

Results.

Having described the various forms of missionary labor performed in his field, Mr. French passes to a consideration of the results. It will be understood, of course, that these, to a considerable extent, must be incapable of enumeration.

The number of hopeful converts received into the church, on profession of their faith, is only five. One young man who had been an inquirer several months, suddenly died, without joining the visible church of Christ, though we hope that his name is written in the Book of Life. Several other persons have, from time to time, shown a good deal of interest in the subject of Christianity; and there are some of this description now around us.

Aside from these direct results of the preached Word, a considerable amount of Christian instruction has been communicated to the people of Seroor; and many persons have become intellectually convinced of the truth of the gospel, and of the futility of their own system. In those villages which have been most frequently visited by the missionary, he is at once favorably recognized; and occasionally individuals are found on whose minds the truth seems to have made some impression. Prejudices have, to some extent, been removed; and the spirit of inquiry has been excited; and many persons of all castes are ready to confess that there is no salvation in Hindooism. The labors hitherto bestowed upon the surrounding villages are only to be regarded as preparatory to future efforts; and these efforts must be much more abundant in order to give us ground to hope for great results.

There have been no conversions in the schools, "though some of the boys of the boarding school have at times manifested some seriousness." Two of these boys have become teachers. The biblical knowledge gained by some of the children may yet, with the divine blessing, yield much fruit.

The occupancy of an out-station, especially where there was previously no religious interest, has been an experiment. In both places good results have been seen. The people generally have obtained some knowledge of Christianity; and a few individuals have, at different times, appeared to feel the power of the gospel in their hearts.

Dajeba, through whom this experiment has been made, has demeaned himself with a good deal of propriety, and has secured the general respect and confidence of the people of these villages. The opposition he has met with is to be attributed chiefly to the fears of the brahmins, lest their craft should be endangered.

The past Year.

During the past year two persons have been received into the church formerly belonging to the mang caste; one of whom is the wife, and the other the brother of a previous convert. Four individuals from the church at Ahmednuggur have joined us during the year. There have been some persons about us in an inquiring state of mind, and there are such still. The boarding schools have been enlarged, and two or three new common schools have been established. The Sabbath audience has somewhat increased. The amount of labor in the villages has been about the same as in former years.

There are now four free schools, having 161 boys in them; the girls' school at Seroor has 20 pupils, the boarding school for boys, as already stated, having the same number; and the school at Wadagaon has 10 scholars. The church has twelve members, including two who have recently been dismissed from the Ahmednuggur church. The average congregation at Seroor is 70.

Bombay.

TOUR OF MESSRS. HUME AND FAIRBANK IN THE SOUTHERN CONCAN.

LAST winter Mr. Hume, accompanied by Mr. Fairbank of the Ahmednuggur mission, performed a missionary tour in the Southern Concan.

Landing at Chiploon, distant about a hundred and fifty miles from Bombay, they proceeded to Rajapoor, which is sixty or seventy miles farther south, visiting the towns near the foot of the Ghauts. From this point they returned by a different route, taking in their way the principal villages on the coast. Communications have been received from both these brethren, giving an account of this tour; but in the present number of the Herald, there will be room only for a few extracts from the letter of Mr. Hume.

Friendliness of the People.

In all the places which we visited, we were received with the utmost kindness. A disposition to annoy us was manifested in only a single instance, and then but by a few individuals. The people generally listened with respectful attention to our message; and we were often much interested by the apparently hearty assent given to the truths which we declared. We could not doubt that many spoke their honest convictions, when admitting that they had lost the knowledge of the true God; that the worship of idols was not only vain but sinful; that all their atonements and austerities were utterly insufficient for the removal of sin; and that they needed an atoning Savior, through whom they might be restored to the knowledge and favor and fellowship of the Most High. I do not mean that these truths, in all their bearings, were embraced as we could have wished. But when presented in detail they were by many felt and acknowledged to be true.

We generally stopped at the temple of the *gramdeva*, that is, of the village god or goddess; and no objections were made to this by the people. The names of these deities do not appear in the Hindoo sacred books, and they are not generally worshiped by the brahmins. They are, I am persuaded, the gods of the original inhabitants, and were worshiped before brahminism had obtained a footing in this part of India. Travelers are not allowed to put up in the temples of Vishnoo or Siva; but usually there is a *dhurumsala*, or stopping place for travelers, in connection with them; and these were always open for our accommodation. The person in charge of the temple, who washes and decorates the idol, was ever ready to assist us by procuring water, wood, milk, and such other things as were needed for our comfort. These temple attendants are usually a quiet, inoffensive class of people, and we were much indebted to them for acts of

kindness. They are not the religious teachers of the people, but the servants of the god. In some cases we were accommodated in the Government buildings, occupied by the native officials in charge of the police and revenue departments.

Desire for Books.

We every where found an eager desire for books; and perhaps in no part of India are the people better prepared to use books to advantage. We sold (generally at a low rate) one thousand three hundred and fifty tracts and portions of Scripture, and distributed gratuitously about double that number. We might easily have given away twice as many, and that to eager applicants; but we felt that it was wiser to gratify the desire for books only in part, and thus lead the people to set a higher value upon them. When tracts and Scriptures are too liberally distributed, many of them are doubtless destroyed, or used as waste paper. The books distributed by us during our tour of six weeks will, I am persuaded, be generally preserved and read. To some extent they will be sold to others, and thus obtain a wider circulation.

The Bombay mission are endeavoring to sell their publications, as far as practicable, in preference to giving them away; and the number sold last year amounted to twenty-five hundred, while in the previous year it was two thousand.

Number of Readers—Brahmins.

The Southern Concan presents an interesting field for missionary tours, from the fact of its containing so many intelligent readers. Perhaps in no part of India is the proportion of brahmins so great as here; and these, with few exceptions, are more or less educated. Many of the other classes are also able to read. This is a matter of much importance in missionary tours. Such persons can better appreciate the arguments in favor of Christianity. They can feel the force of statements and appeals to reason and conscience; and when the missionary is obliged to leave, he can put into their hands tracts or Scriptures which they can read and understand. Among the more degraded and ignorant classes, their stupidity, and their inability to reason and to think for themselves, are sources of constant trial and discouragement. Such need long continued, patient instruction; and there is

comparatively little hope of their being benefited by what they may hear from a missionary on a passing tour.

Mr. Hume also says, that the brahmins were found to be the most respectful and attentive hearers in the congregations which he addressed. It is obvious, however, that it will not be safe to count with much confidence upon their friendly feelings.

The villages in the Southern Concan are for the most part on the streams, and in the midst of cool and verdant groves. They are not surrounded by walls, like the villages in the Deccan; and there is an appearance of comparative cleanliness and comfort about them. And one reason, I doubt not, why the brahmins are here found in such numbers, is the superiority of the villages, in these respects, over those generally found in other parts of the Mahratta country. In some places the scenery is very beautiful.

Schools.

In the larger villages, schools are supported by Government, in which geography, grammar, history, arithmetic, geometry, &c. are taught. The scholars generally belong to the more respectable families; so that the influence of these schools must be very great. The knowledge obtained in them must do much to destroy confidence in Hindooism. A considerable number of indigenous schools are also found; though these are somewhat diminished by the establishment of the Government schools. As the boys learn to read and write in these schools, they answer a valuable end; but they are much inferior to those established by Government.

Decline of Hindooism.

We often heard complaints that religion was on the decline. Several of the temple attendants said that the offerings now presented were of little worth, compared with those of former years. One of them complained that last year he was unable to procure the means of repairing the roof of the temple, in consequence of which the water dripped down on the god during the whole of the rainy season. He reported the matter to the people; but none of them cared any thing about it; neither would they render him any assistance. He thought they were all becoming unbelievers.

We found several of the temples in rather a ruinous condition. At one place

the *mahalkurrie* (the principal Government functionary) conducted us to the temple of Hunooman, the monkey god, in which we were to be accommodated. On the way we passed a dilapidated temple of Gunputtee; and although a considerable number of the villagers were present, the *mahalkurrie* said, "There is poor Gunputtee; he has fallen into great straits, and no one here takes any pity upon him." During our tour we met with a number of people, nominally Hindoos, who spoke of the idols with the greatest contempt.

Mohammedan Proselytes.

The information contained in the following paragraph will probably be new to the readers of the Herald.

At Magzun the principal man of the village, who is a Mohammedan, came with a number of his people to pay us a visit. After conversing for a time respecting Christianity, I asked what course they pursued in the reception of converts from Hindooism. They replied that in case a Hindoo desired to become a Mohammedan, the first thing done was to clean him out thoroughly by a good dose of physic. After this he would be instructed for three months and ten days; and if he then agreed to all that was taught him, he would be circumcised, and thus become a Mohammedan; the whole of the proceedings being concluded with feasting. Should the convert be in debt, they would pay off this to the extent of their ability, say to the amount of five hundred or one thousand rupees. And should he be in want of a wife, they would provide him with one, themselves defraying all the expenses of the wedding; a thing of no small importance in this country, where the wedding expenses are so very great.

Nestorians.

LETTER FROM MR. STODDARD, APRIL 26, 1848.

The Male Seminary.

It will be remembered that the seminary under the care of Mr. Stoddard was transferred to Seir, in the spring of 1847. The result has been satisfactory, and the influence of the change on the pupils has seemed to be quite happy. The following report of Mr. Stoddard on the state of this institution will be gratifying, in most respects, to the friends of missions.

During the past year, several of our pupils have left us; and three of them are employed as teachers in the villages, and one is an assistant teacher in the female seminary. They are thus exerting an excellent influence, and will doubtless aid in advancing the cause of education among the people, as well as exhibit wherever they go, by their instructions and their example, the power of the gospel. And as they bid us adieu, and commence acting for themselves, in new and responsible circumstances, we of course follow them with our best wishes and earnest prayers. And I believe I may say, that we have no higher joy than to learn that they are walking in the truth.

As already intimated, I have been prevented the past winter by sickness from attending to my ordinary duties in the seminary. Of course the pupils have suffered for want of their regular superintendent, though all the brethren, and especially Mr. Perkins, who resides with us at Seir, have exerted themselves, as much as was consistent with their own pressing duties, to supply the deficiency. Owing to this, the seminary has not been at all suspended; and those connected with it have been enabled to go quietly and steadily forward, though with less system than usual, in the prosecution of their studies. Mr. Perkins teaches daily a class of the more advanced pupils in Hebrew, who bid fair to become excellent scholars in that language, so important to the thorough student of the Scriptures. In this and every branch of study, there has been the same eagerness to learn, which we have so often noticed with pleasure in other years; an eagerness which is especially directed to the acquisition of biblical truth, and which promises, in its results, rich spiritual blessings to the people.

It would be gratifying to be able to report, that during the past year we have been visited with another precious revival in this seminary. But while our pupils have, with scarcely an exception, been exemplary in their conduct, and those whom we regard as Christians, have walked as becometh the gospel, and some have been remarkable for prayerfulness and humility, there has not been that tender solicitude which we desire to see for their companions; nor has any case occurred in the seminary of hopeful conversion. One external cause for this may be found in the fact, that a number of our best young men have left us, from time to time, and their places have been

supplied by others who are not hopefully pious. The influence in favor of vital religion is thus somewhat less than it was a year or two ago, while influences of another kind have come in to counteract it. It has also been impracticable this winter to converse as frequently and fully, as usual, with each individual in regard to his religious state.

Nestorian Preaching.

The following account of the native preachers, among the Nestorians, must be read with great satisfaction.

The preaching of natives in the seminary has this winter been of a high order. We have for years been impressed with the ability of our most intelligent and pious helpers to present the truth, in an interesting manner, and with much pertinent illustration and vivid imagery. But for a few months past, there has been a decided advance in this respect. Priest Eshoo, deacon Tamoo, and others, always prepare themselves for the duty by writing out the substance of their discourses. They have thus become much more methodical and exact in the statement of the truth, and at the same time, so far from losing, have actually gained in every other qualification for preaching the gospel. This visible and rapid improvement in a work so momentous, affords real cause for gratitude and encouragement.

We earnestly hope this institution will not be forgotten by the churches in their prayers. Could our patrons stand where we do, and see how much, under God, may be accomplished, and has already been accomplished, for the regeneration of this people by the instrumentality of the male and female seminaries, I am sure our wants would be presented at the throne of grace with strong crying and tears. While we are painfully conscious that more faithfulness on our part, and a more humble waiting on God for his blessing, might have ensured for us larger influences of the Holy Spirit, I would yet venture to suggest whether, in the coldness which has crept over the American churches, less prayer than formerly is not offered for the missionary cause. The withholding of contributions, the withholding even of the sons and daughters of the church, cannot tell so disastrously on this work, as the withholding of fervent, effectual prayer.

Smyrna.

MR. BENJAMIN'S TOUR IN ASIA MINOR.

THE brethren at Smyrna have long felt that the Armenians lying east of that city should receive occasional visits from some of their number. Accordingly Mr. Benjamin, accompanied by Baron Muggerditch, the translator of the mission, set out upon the journey described in the following pages, on the 27th of April. It will be seen that the Armenian population upon the route which Mr. Benjamin took, is not large; in this respect, indeed, he was disappointed. Still his impressions were, at the end of his tour, that it had not been without profit, through the divine blessing.

Magnesia—A Christian Brother.

Leaving Smyrna in the forenoon, Mr. Benjamin and his companion arrived at Magnesia in the evening of the same day. They received a cordial welcome from a friend and Christian brother.

I had before enjoyed the opportunity, as others have, of observing the kindly Christian influence exerted by Hadgi M. on his own household and on the community in which he lives. By means of gospel truth he was rescued from infidelity and from an irregular and dissipated life; and even the enemies of the truth, by whom he has been treated with contempt and open abuse, have been constrained to admit the great reform in his life. They doubtless would prefer to see him, as he was, an infidel and a debauchee, rather than a Protestant Christian of humble and blameless life.

Baron B., who was sent by our station to this place nearly a year since for evangelical labor, resides in the house of Hadgi M., teaching the children, and in this way obtaining a part of his support. He seems interested and faithful in his work. His access to the people is every day increasing; and he has frequent opportunities for discussing with them the solemn themes of gospel truth. Even some of the priests now visit at the house; though it was not entered by an Armenian of the place, probably, for more than a year after the dreadful anathema pronounced upon its pious owner.

The Armenian Reformer.

The individual described in the subjoined extract has been repeatedly mentioned in the pages of the Herald.

An Armenian Vartabed is now here, who has rendered himself not a little conspicuous, in many places, during the last twelvemonth; and who is now engaging the attention of the whole Armenian community of Magnesia. He is the person who preceded our missionary brethren at Aintab; where, for a time, he preached evangelical doctrines so convincingly, that a great number of Armenians declared themselves prepared to leave their church. His conduct was subsequently so loose, however, that the people indignantly drove him out of their city.

Since that time he has been wandering from one place to another; and he has an address so plausible that, in several instances, he has succeeded in obtaining loans of considerable sums from consuls and other Franks. He has generally declared himself a Protestant; but his conduct is such that Protestants have shunned all intercourse with him, except so far as faithfully to admonish him of the sinfulness and fatal tendency of his life. An appetite for intoxicating drink is destroying him. A part of the time he has lodged in the Armenian poor-house of Smyrna, and a part in Turkish coffee-shops.

A few weeks since he arrived at Magnesia, unknown even by name to the people of the place. He wears the clerical garb; and, having a dignified and serious mien and a winning address, he was immediately admitted to the pulpit of the principal Armenian church, and lodged in apartments connected therewith. He preached like a reformer, and the people flocked to hear him. Women exclaimed with tears, "This man has been sent from heaven to tell us of our lost condition, and to teach us the way of salvation." He denounced, in strong language, the errors of the church and the sins of the clergy and people. With the volume of church service and the Scriptures before him in the ancient Armenian tongue, unknown to the people, he explained them to the assembly in Turkish or Modern Armenian, reading with great fluency and unweariedly, for hours together, during the feast days of Easter.

The impression of these first labors was very great and of an excellent character. He made collections of money also at the churches, a considerable portion of which he distributed among the poor. But, poor man! though he could profess the truth, and so powerfully preach it, he could not obey it. He soon

relapsed into his former habits, and was found drinking, playing cards, and singing vulgar songs with abandoned persons, and even with Mohammedans. In the mean time instructions came from the Bishop at Smyrna that he must be discarded. He has taken lodgings in a private house; and, though in a measure proscribed, he still finds some friends and admirers. There are, perhaps, few of his countrymen who are capable of rendering themselves more useful than himself, could he be led to abandon his sinful courses and become a consistent Christian.

Thyatira.

On the following day, Mr. Benjamin proceeded on his journey, spending the night at a small Turkish village, in a khan kept by two Greeks, who "listened with attention and evident wonder to the reading of the Scriptures and a few simple exhortations." After riding six hours, next day, he came to Ak Hissar, the ancient Thyatira.

Ak Hissar, though beautiful for situation, exceeds all the cities I have yet seen in the miserable style and state of its houses, which are all built of mud, and seem ready to fall down the next time it rains.

Taking a young Armenian for a guide, we walked through parts of the city, in search of some remains of ancient Thyatira. Of these we found none of great interest. While I was endeavoring to make out an ancient inscription in Greek, built wrong side up into the wall of a mosque, a Turk came up and demanded a present, saying that they had deposited the inscription in that safe place for the benefit of travelers. I replied that if he would have the mosque built over again, and the ancient marble placed in a position to be read, I would pay something for the privilege. He was amused at this proposal, and left us.

The Armenian priest of Ak Hissar said there were two hundred and fifty of his nation in the place. He appeared to have some idea of the obligations resting upon him, and admitted that he had an account to give to his Master which he was not prepared to render; but he comforted himself with the thought, "All the rest are like me; I am not alone." He was not aware, till informed by Mr. Benjamin, that the ancient city was mentioned in the New Testament.

An Inquirer.

The next morning, (Sabbath,) soon after

finishing our early breakfast, we received a call from two Armenians, who were soon followed by several others. One of the first was a person of whom we had before heard as interested in evangelical truth. Most of the others soon left; but he remained until nearly noon, listening with eager attention to the reading of God's word, and the illustration and enforcement of important doctrines. The slanderous reports of our enemies had thrown his mind into some doubts respecting the belief and practice of Protestant Christians; but he seemed relieved and delighted by the explanations he elicited from us, especially those regarding the Lord's Supper. After a short absence, he returned in the afternoon to our room, and listened with the same watchful interest until near evening.

Mr. Benjamin hopes that this bold inquirer is preparing to exert an important influence on the Armenians of Ak Hissar.

In the afternoon, besides other Armenians, we received at our room a number of Greeks. To these I read the message of Christ to the church of Thyatira, and explained and applied to them its solemn annunciations. At one time there were eleven or twelve hearers in our little room; when these left, their places were taken by others. Some of the Greeks were from the first families of the place.

On the 30th of April, Mr. Benjamin, after having "passed many remains of a former and more refined age," arrived at Marmora, a large village inhabited by Turks and Greeks. The priest of the latter complained that his flock were altogether too neglectful of religion, and too fond of assembling in the wine-shop. Mr. Benjamin had ocular demonstration that their drinking propensities were not overstated.

Koolah—Greeks.

On the 1st of May he reached Adala; and the next day brought him to Koolah. Here he found no Armenian residents; but he had much interesting conversation with two young Armenians from Smyrna.

Baron N., one of the native helpers of the mission, spent some time at Koolah two years since; and a few Greeks, of high standing in the community, then advocated evangelical sentiments with a good deal of boldness. Some of these called to-day. One who follows the profession of an advocate, and is much versed in Turkish and Arabic literature,

said that Baron N. left a supply of books with him to be sold, and that the Bishop, learning the fact, demanded that they should be delivered up to him. On his refusing this demand, the Bishop summoned him before the Turkish courts, where the lawyer was victorious, and obtained permission to retain the books. Of others who procured these books, some gave them up at the requisition of their prelate; some concealed them; and some boldly refused to surrender them.

I showed to the person above mentioned the late order of the Porte, for the recognition and protection of a Protestant sect in Turkey; which he read with great apparent satisfaction in the hearing of several others. He afterwards privately and seriously proposed that I should send a person to Koolah, capable of organizing a Protestant church, saying that many people were quite prepared for it, that he had no fear of the Bishop, and many other things bearing upon his proposal. Another person who has lately resigned the office of teacher of the Greek higher school, spoke to the same effect. But I fear there is too much reason to believe that these persons are actuated by some motives besides an appreciation of evangelical truth; and that while they would shake off the yoke of ecclesiastical despotism, they have not yet humbled themselves to the yoke of our divine Master. But, as one of them remarked, it is a singular fact that, in an interior town like this, a number of Greeks should have dared to declare their attachment to the pure gospel, and openly withstand the authority of their highest ecclesiastic.

Turkish Hospitality.

Two days later Mr. Benjamin arrived at Ak Ketché, where he spent a few hours.

We were conducted to the *oda*, or cottage provided for strangers. Here the people promptly kindled a fire, as we were wet and cold from the rain, and brought coffee, milk, yaourt and bread; for all which they resolutely refused to be compensated. A venerable old man who, as we afterwards learned, makes these generous provisions for travelers, said they should only be the more happy if we would come ten times a day, for strangers always brought a blessing. We have in many other instances had occasion to admire the hospitality of the Turks. They have a singular usage, in

some parts of the country, of building, at frequent intervals by the roadside, small arches, under which a large jar is sunk in the earth. During the hot season this is kept filled with water for the benefit of travelers.

Ushak.

In the afternoon of May 5, Mr. Benjamin proceeded to Ushak, which is said to have about twelve hundred houses. Of these, fifty are Armenian, and one hundred and twenty Greek. Most of the "Turkey carpets" are manufactured at this place. He did not leave Ushak till May 10, having been detained one day by a heavy rain. Under date of May 9, he says:

The calls and applications for books have continued through the day with little interruption. At one time there were nearly twenty persons in our room. The Armenian priest was among the visitors; and a more uncouth, gross, filthy, ill dressed, wild-looking personage I have seldom seen. He looked at our books, and said they were good; but he was afraid to have anything to do with them, on account of the episcopal interdiction. In reply to our remarks on his responsibility as the pastor of a church, he said the sum of his duty was to perform the services of the church and get what recompense he could from the people.

An interesting young man from Kaisarea, in the service of the Governor of this province, desired to purchase a copy of the Old Testament in Greco-Turkish; but our last copy had been sold. He then asked for some other book which proves that fasts and feasts, confessions and penances, &c., belong to a false system. He has no confidence in the priests; and he said that not long since, on going to confession, the priest imposed upon him certain penances, against which he protested as impossible. Whereupon the priest offered a commutation, proposing, for the sum of thirty piastres, to say masses enough to put him upon as good a footing as the penances would have secured.

Kara Hissar.

Mr. Benjamin arrived at Afion Kara Hissar, which is twenty hours distant from Ushak, on the evening of May 11.

This is one of the most important towns of Asia Minor. Caravans from all directions cross here, and the trade is considerable. Large quantities of

opium are produced in the neighborhood, and brought to this market for exportation, which gives to the city the name Afium. I did not learn that opium was consumed by the people; though an oil, derived from opium seed, is in universal use by rich and poor, and is introduced into almost every dish which they eat. The town contains about five thousand families, of which six hundred are Armenian. There are no Greeks in the place.

I sent a letter of introduction, received at Smyrna, to the principal Armenian of the city. He immediately called, and afterwards sent us a bottle of *raki*. The next day we dined with him, and explained to him and some of his relations present the work in which we were engaged, the character of our books, the reasons for which they are opposed by the clergy; and we endeavored to impress upon their minds the need their church has of being purified and revived. They received what was said with apparent friendliness.

I was told by a person in the confidence of the Governor, that he was a liberal man, and would be gratified by a visit from us. We accordingly called, and were received with great civility. He is an Albanian, from Thessaly. He speaks Greek, and made many intelligent inquiries about the affairs of Europe and America. It was gratifying to see the admiration and respect which he, in common with many other intelligent Mohammedans whom I met with, felt for my country. May it long continue to merit this distinction! After returning to our lodgings, we received from his Excellency a present of two live lambs.

The principal teacher of the Armenian school was found to be somewhat acquainted with the publications of the mission. He received a few books, to be sold on commission, but subsequently returned them through fear of the rulers. The number of persons who called to see Mr. Benjamin on the Sabbath was small, for the same reason; though he was informed that many desired to visit him.

An apostate Greek.

We have had repeated visits, and long and interesting conversations, with a person now a Mussulman, but descended from one of the first Greek families of Scio. He received a superior education when a youth, and resided with a private teacher several years in Russia. When a young man, thirty years since, under

an impulse of anger, he came from Constantinople to this place, and became a Turk. He speaks the Greek language with great purity, often quoting the classics and the New Testament in their original. He is also well acquainted with ancient and modern history.

In my first interview with him, on learning that he had apostatized from the Christian religion, I asked him if he would give me permission to inquire whether his conscience was at ease, in regard to that act and his present state. He at first wished to evade the question, remarking that the religions of men were a labyrinth which one could not explore; that they all had their excellencies and their imperfections, &c. I said, "If that be the case, we ought to reject them all, for nothing imperfect can have come from God; but if we have reason to believe that there is one religion which is worthy of our confidence as a revelation from heaven, then we should seek to know that one; for all others must be false, and the adoption of them must be fatal." His air became serious; and before leaving he confessed that he had long been wishing to escape from his present position, but he was bound by domestic ties and affairs of business. He would be glad of some assurance, on my part, of protection from Turkish vengeance; but this, I told him, I hoped would not be necessary, and could not be expected. He sees little in the doctrines and usages of the Greek church, or the character of Greek Christians, to invite his return to them; "but you," said he, "have a religion which controls and rectifies the life of men." I lent him some books suited to his case, which he read and returned, as I thought it not prudent to leave them in his hands. His long visits were probably observed by the Turks, and he was warned, perhaps, not to repeat them, as he did not call during the last two days of our stay, though we heard of his busily recommending us to the Armenians.

Under date of May 15, Mr. Benjamin says: "The calls have been more frequent to-day; and I have but little doubt that if a pious native agent were to spend a few weeks here, much good might be done."

Denizlee.

At Kara Hissar, Mr. Benjamin turned his face homeward, and proceeded by a four days' journey to Denizlee. He found no permanent Armenian population in this whole distance. On

the last of the four days, he came to the long, narrow plain, which has all that remains of Colosse, Laodicea, and Hierapolis. "Two or three hours," he says, "we were in full view of Colosse; and I gazed with indescribable emotions at that interesting locality. There was first unrolled and read to the saints and faithful in Christ, that sacred epistle, fresh from the pen of the Apostle."

Our khan at Denizlee being within the bazar, we found it difficult to see many of the Armenians. Among those to whom we had an opportunity to recommend the truth, were the present teacher, and also his predecessor, called "the blind teacher."

We heard some remarkable facts respecting the latter. Though blind from his infancy, he is the chief singer in the Armenian church; and every day he opens the volume containing the services to be sung at its place, and shows his assistants where they are to read their part. He never mistakes either the place or the word, though the service which he performs, fills a large octavo volume, and contains a part for every day of the year. Until quite recently he has been the sole teacher of the school, and is more esteemed by the people than his successor, who seems to have used his two eyes to little purpose.

Laodicea.

In going from Denizlee to Serakioi, May 23, Mr. Benjamin passed by the ruins of Laodicea. These he found on the summit of a low extended hill, not far from the foot of Mount Cadmus.

I wandered among these remains with mingled admiration and sadness. No where amid the ruins of extinct cities in Greece have I seen so magnificent a desolation. There are piles upon piles of stupendous walls and arches and columns, and an immense theatre with its marble seats almost entire; but not a living soul remains of the "lukewarm" church to tell by what means, or at what time, the foretold destruction came. But it came fearfully. Not the great zeal of Epaphras, not the reading of the divine epistle to the church of Colosse, sent there by the request of the writer, not the solemn denunciations from Patmos, could recall these Christians from their devotion to riches and increased goods. And so they perished. Had this single church of Laodicea maintained to this day its purity, what a continual and unquenchable light would have proceeded from it, and how different would the

state of this whole country now be! I breathed the prayer, "God save the churches of America from Laodicean lukewarmness and worldliness."

A new traveling Companion.

Two hours farther on Mr. Benjamin came to Hierapolis. At Serakioi an Armenian of Denizlee requested permission to accompany him to Aidin. Under date of May 25, at Nazlee, speaking of this individual, he says:

He is a man of middle life, and we soon discovered in him a mind uncommonly free from prejudice, and prepared to receive the simple truth. Like many others, he has been wearied and disgusted by the low, selfish character of the clergy; and he related many incidents which had utterly destroyed his confidence in them. We remain in this place to-day with the hope of seeing some of the Armenian residents, and he remains with us. He seems to take great pleasure in religious conversation and reading, and especially in joining us in our worship.

At Nazlee Mr. Benjamin saw only the Armenian priest and two or three other individuals. The priest appeared to be thoroughly worldly.

Aidin.

Proceeding to Aidin, distant seven hours, he rode between green hedges and extensive orchards of fig-trees.

The figs exported from Smyrna to the European and American markets, are all from the pashalic of Aidin. This city contains about twelve thousand houses, and is a place of more apparent thrift and enterprise than any we have visited. It is distinguished, however, for its low morals, and is said in this respect to exceed even "infidel Smyrna." The weekly bazar, as in many other places, is held on the Sabbath; and the large Greek population engage as greedily and unscrupulously as Mussulmans in the noisy commerce of that day. A Greek, the keeper of the khan, came to our room on the Sabbath and said, "You do not go out to-day." I replied, "No. On the Sabbath we endeavor to cease from all our worldly business and pleasures." "You do well," said he; "but we, are we Christians? We are Christians in name; but do we live as Christians? Alas! There is no Christianity here!"

The Armenian population of this place is said

to be only about fifteen families; and some of the principal men are unable to read.

Our fellow traveler from Denizlee continues near us, and affords us much encouragement to hope that his heart is deeply touched by the truth. He desires to send a son to Smyrna to school, and begs that Baron M. will have the oversight of him, and give him Christian advice and instruction. God grant that both father and son may share in the blessings of a pure gospel!

Ephesus.

The distance from Aidin to Smyrna is traveled in three days. Ephesus lies on the route pursued by Mr. Benjamin.

We passed this sacred locality in the heat of midday, and had little opportunity to examine in detail its admirable ruins. But the great features of the place, those which have been least changed since Paul here disputed and persuaded the things concerning the kingdom of God, are indelibly fastened upon my mind. The great city of the Ephesians may never be rebuilt; but the churches of Asia shall be revived upon the ruins of priestcraft and superstition. The fury of the craftsmen may delay, but cannot prevent it. The mouth of the Lord hath spoken it, and his providence and grace have already foreshadowed the glorious consummation.

Greece.

LETTERS FROM MR. KING.

Return to Athens.

Those who have sympathized with Mr. King in his trials, and have followed him with their prayers, will rejoice in the fact announced by him in the following letter, dated June 21.

I hasten to inform you of my safe arrival, yesterday, at my house and home in Athens. One of my lawyers called on me early this morning, and said that, though he could not as my counsel write to me to come, he was glad that I had ventured so to do; but he advised me not to go out to visit any one till he should have seen the King's Attorney, his Minister, &c., and come to me again.

He does not think that the order for my arrest and imprisonment will be now put in execution; and he hopes that the examination in regard to me, which has

been going on for so many months, will this week be finished, and that a decision favorable to me will be given by the judges. Whether it will be so or not, remains to be seen, however; as also the effect which will be produced on the public mind by my arrival, when it shall have been generally known. I have not come without counting the cost; and must be ready to meet whatever, in the providence of God, may be ordered for me.

Reasons for returning.

Mr. King assigns the following reasons for returning to Athens at this time.

1. I am weary of waiting for the termination of the prosecution commenced against me last year, after my departure, for the alleged crime of proselytism; which, I have thought, might continue still for some months to come.

2. In consequence of the recent revolution in France, there has been a change of the ministry here; and those now in office were formerly friendly to me; and I consider them liberal-minded people.

3. The celebrated monk Callistratus, who wrote the pamphlet against me, and did so much to excite the people of Syra against me, when I went there to be tried in 1845, has been made, as I am informed, Patriarch of Alexandria, and is no longer here to go about and stir up the common people to deeds of violence; and another priest, who lived with him here, and was violent against me, has also gone to some other place.

4. Simonides, who wrote the "orgies," has lost much of his influence by having accused one of the professors in the University of heterodoxy, and, consequently, having excited against him a large number of the students; and he was some time since waylaid and severely beaten.

5. The minds of the people are now much occupied with the disturbed state of the country, there having been lately insurrections in various places, which are not yet entirely put down.

From these and some other minor considerations, I have thought it best to wait no longer, but throw myself suddenly into the midst of the people, and take whatever may come. No one ever took a castle by remaining quietly outside of it. By throwing himself into the midst of it, he may lose his life, and he may take the castle. At any rate here I am. I thought it my duty to come,

and to come now; and I returned with my mind perfectly tranquil. I know that a sparrow shall not fall to the ground without my Father, and that the very hairs of my head are all numbered.

Kindness of Friends in Malta.

Before I left Malta, many of my English friends expressed great interest in my welfare; and I felt strengthened and encouraged by seeing the spirit of prayer which seemed to be awakened among them in my behalf. During my residence in that island, the last six or seven months, I received much kindness and attention from many; but I must mention in particular Henry Innes, Esq., and Rev. Isaac Lowndes, agent of the British and Foreign Bible Society, who received me into their houses, and did every thing necessary to render my situation comfortable and happy. I received much kindness also from the family of Mr. Boynton, Rev. Mr. Hare, and Rev. Mr. Bryan, Vice Principal of the Protestant College at St. Julian's, with whom I spent also eight or ten days.

While Mr. King was in Malta, he caused his "Farewell Letter" to his friends in Palestine and Syria to be printed in French and Italian. Several hundred copies of this letter have been distributed among the Roman Catholics of Malta, Sicily, Rome, Tuscany, and other places. Some have been sent by a converted Italian priest to Egypt for distribution; others have been sent to Constantinople; and others still to France.

Prospect.

Under date of June 29, Mr. King wrote again, communicating the latest intelligence which has been received from him. He says:

As yet I have been unmolested; and I shall not probably be put in prison. I shall be called before the court soon, I suppose, to be examined as to the charges of proselytism brought against me last year in the "orgies"; and then, if the court insist on my being imprisoned, I shall offer bail, which, I presume, will be accepted.

No attack has been made upon me as yet, to my knowledge, in any newspaper since my return to this place. This is truly wonderful! I never expected to return without receiving a heavy cannonade from at least two of the principal papers here. Two or three days since I met the editor of the Age, who printed the "orgies", and reviled me so much last year; and he gave me his hand in

the most cordial manner, and welcomed me back to Greece! This is a singular incident in this most wonderful drama. Every thing has been ordered far more favorably to me than I had reason to expect. The Lord reigns. He who stopped the mouths of the lions, that they should not destroy Daniel, has stopped the mouths of those who last year "gaped upon me with their mouths, as a ravening and a roaring lion," and "whose teeth were as swords, and their jaw-teeth as knives, to devour" me "from off the earth."

Syria.

REPORT FROM THE STATION AT BEIRÛT.

The Principal Station.

THE brethren at Beirut acknowledge the goodness of God in preserving them from serious illness during the year, and in granting them new opportunities for usefulness among the people. There has been an unusual desire for knowledge, both in the city and elsewhere. They see in this movement "the spirit of the age, just beginning to make itself effectively felt in this hitherto dormant region."

Including the English service, there are three public exercises in the chapel at Beirut every Sabbath; and during the week there have been two meetings for prayer. A good deal of interest has been manifested in the monthly concert by the native brethren.

There has been a manifest improvement in the number and character of the Sabbath congregations. The assemblies have been fuller, more attentive, intelligent and solemn. A much larger proportion also has been composed of persons who have never held any connection with the mission, and who appear to attend merely from a desire to hear the gospel. We trust that a few have derived lasting benefit. Three persons have been received into the church during the year, and two others have been propounded for admission at our next communion. There are others who profess to have experienced a change of heart, and are anxious to unite with the church, some of whom are very interesting cases. But although these things greatly strengthen our faith and encourage our hearts, we have to lament that the great body of our hearers are still impenitent. We are not left altogether destitute of the Spirit's presence and in-

fluence; but it is the still small voice, not the rushing mighty wind, which stirs the general mind of the people in times of refreshing from the presence of the Lord. For this great blessing we are yet called to pray and labor.

Six schools have been in operation during the year; and the whole number of pupils has been 275, the average attendance having been 147 boys and 47 girls. The school visitor reports "that good progress has been made in all those which have been continued to the end of the year."

Out-Stations—Bhamdún.

Bhamdún was occupied during the warm months by Doct. De Forest, Mr. Hurter, Mr. Smith, and their families. The usual daily services were held, and were attended by from ten to twenty. During most of the summer there seemed to be less interest in religious subjects than formerly. A few had settled down in nominal Protestantism, without, however, having formally separated from their churches; while others had taken an opposite position. But the great majority of the people seemed to be given up to the love of gain, increased apparently by uninterrupted success in business, during the seasons in which most of their neighbors had been suffering so much from war and pillage. Among the most worldly of all are the priests and their families; and so manifest is this, that most have lost all respect for them as their spiritual guides, and with it are fast losing all concern about religion in any way.

This lethargy of worldliness seemed to frustrate our efforts to arouse them until towards the end of the season. Then the Maronite portion of the village was visited by their Bishop. His great object seemed to be to bring all to the confessional; and in this he succeeded. But his intercourse with the people was so worldly, while the matter of confession was made so evidently an empty formality, that he sunk much in the estimation of many. About the same time we had two interesting services, one in connection with the baptism of one of our children, the other a communion season, at which two candidates were admitted by public confession and covenant. Both services made a favorable impression, and occasioned much conversation. Owing to these and other causes, we found considerable inquiry excited at the latter part of our stay; so

that during the last two weeks, a Bible class was held daily for the study of the Scriptures. From six to ten attended.

The state of things in the village is thought, on the whole, to be more hopeful than it has hitherto been.

Sidon.

We are sorry to report that, owing to other calls and pressing occupation for our small number of missionaries and native helpers, no one has visited Sidon during the year. This we regret, as we might undoubtedly obtain access to many minds. A large portion of the Christian population are disaffected towards their Bishop, who is endeavoring to take into his hands the election of priests and of the trustees of churches, hitherto in the hands of the people. This they will by no means allow; and the result is a sort of organized opposition to the Bishop, of which our consular agent is the leader.

Tripoli.

Old blind Abu Yûsuf has been our representative, as usual, in Tripoli port. The city has been visited by Mr. Elias Fûwâz, who spent somewhat more than a month there, seeking opportunities for doing good. He reports the upper classes of Christians as intelligent, and having a good deal of political influence. They are, however, strong in sectarian vanity, and have a very imperfect knowledge of Protestantism. He thinks, if it were preached there, a good deal of opposition must be expected. He took much comfort in one man, our consular agent, who improved in knowledge under his instructions, and is now very decidedly Protestant. In view of the amount of population to work upon in the city, among the Maronites in the mountain back of it, where years of quarreling with the monks has left an alienation of feeling towards the Maronite hierarchy, and among the numerous Greek population of Akkar, Tripoli becomes an important place for a missionary station.

Aleppo.

Mr. Elias Fûwâz, a native assistant of the mission, accompanied Mr. Van Lennep to Aleppo in the spring of 1847, and remained there about two months. His labors were among the Arab population.

He represents the higher classes as inquisitive and intelligent, but vain of

their learning, and disputing more for the sake of showing it, than of acquiring a knowledge of the truth. He thinks that among them the field is yet an almost untried one, and the fallow-ground must be broken up before the seed can take root. He speaks of no apparently pious persons, nor of any declared Protestants.

As the Bishop Athanasius Tutunjy had attracted considerable attention, especially in reference to translating the Bible, and had even been advised to study Hebrew with the expectation of being called to Beirut to engage in the work, Elias took pains to inform himself respecting him. He speaks highly of the Bishop's urbanity and liberality of opinions; though he is prevented by love of office and fear of reproach from openly avowing them. As to languages, he found that he was able to speak French intelligibly, and knew a little of English and Italian, but nothing of Greek or Hebrew. And, according to his own confession, he was not very extensively acquainted with Arabic grammar or literature. His interest in the translation of the Scriptures seemed unabated. Mr. Van Lennep also became acquainted with the Bishop; and his report is decisive as to the inexpediency of looking to him for assistance in the important work under consideration.

New York Indians.

LETTER FROM MR. WRIGHT, JULY 13, 1848.

MR. WRIGHT, at the request of his mission, has drawn up a letter which gives a general view of the missionary work among the New York Indians; and some of his statements will be read with pleasure by all who are interested in the welfare of our aborigines. The additions to the churches during the last year, by profession, have been nineteen, and three excommunicated persons have been restored; while twenty-three have died. Three have been suspended and fifteen have been excommunicated. The present number (not including whites) of members is two hundred and seventy. Some of those who have recently died, were among the most promising and useful friends of the mission.

State of the Churches.

An examination of the records of the churches shows that, from the commencement, there have been probably more

than four hundred and fifty Indian members connected with them; while the number of children and others who have died, expressing a hope of pardon through the Redeemer, without having united with the churches, will probably make good the number of those who have been excommunicated, and have remained permanently separated from the churches. The population on the Reservations occupied by the mission has probably, at no time, exceeded three thousand; and to this day nearly one-half of the people are professedly attached to the pagan party. At present the population of the three Reservations is only about twenty-five hundred; and as the number of church members is about two hundred and seventy, about one in five of all who pretend to belong to the Christian party, or to pay any attention at all to the preaching of the gospel, is a communicant. If half of these ever reach heaven, we shall have no cause to regret the amount of labor and expense bestowed upon the New York Indians. And yet, considering the difference in knowledge and the effect of past habits, perhaps the average evidence of piety should be regarded equal to that of most churches among the whites.

General Improvement.

There has been, moreover, though it is not all due to the influence of the mission, vast gain in point of intelligence and in the acquisition of the comforts and conveniences of life. At a very moderate estimate, it is believed that there are three times as much productive labor as there was in 1832, the first season I had the opportunity of noticing the agriculture of the Indians. My own impression is, that more than five times the amount of provision was obtained last year by Indian labor, that was obtained from the same source in 1832. The same improvement has been manifest in most things pertaining to worldly matters. In these respects they can no longer be regarded as a savage (and scarcely as a semi-barbarous) community.

The following statement, considering the temptations to which the people are exposed, is gratifying.

Temperance.

On the subject of Temperance also their progress, if not all that could be desired, is at least as great as could be

expected, when we take into the account the evil influence of the whites around them. It is true that many drink to excess, when they can obtain intoxicating liquors; but it is also true that in the stand taken by the majority, they are decidedly in advance of most of the towns around them. The Tuscaroras as a body go against licenses; and we believe if the question for the state of New York, or for the world, could be left to the uninfluenced vote of the Senecas, on all their Reservations, their glad response would be, "No license, and a rigid punishment for the sale of intoxicating beverages of all descriptions."

New Laws.

The Indians are also, with the aid of the State legislature, beginning to govern themselves by law. They have what is termed a "peace maker's court," nearly equivalent to a justice's court among the whites, with an appeal to a jury of chiefs, by giving bonds to abide their decision, in case of dissatisfaction; or, if they prefer, they can elect to be tried in the first instance before a jury. They also tax themselves for labor on the highways; have their Reservations divided into road districts, with path-masters to superintend the labor appointed by the peace-makers. They have an annual election of peace-makers, treasurer, clerk and chairman of the national council; and their election last May was conducted with more propriety than ordinary town-meetings among the whites. In short, they are rapidly preparing to become citizens of the state; and this result may be expected in a few years, unless delayed by some unforeseen intervention. Our fear is that it will occur before there will be a sufficient amount of intelligence to enable them to prosper in the new relations involved by such a change. The preceding remarks apply to the Senecas and those who reside with them. It is not known that the Tuscaroras have taken any steps towards coming under law; although they are, perhaps, quite as well prepared for it as the Senecas, and even less likely to suffer from the extension of the State laws over them.

Mr. Wright next alludes to the chief obstacles to missionary success among the New York Indians. These, however, are much the same as exist in every such community.

Character of the Church Members.

In respect to the character of the

church members, it should be stated that almost all are dependent upon the ear alone in receiving instruction. It cannot be expected, therefore, that many of them shall possess the clear, discriminating, doctrinal views, and the well-balanced Christian character, commonly found in well instructed communities. They are still more or less under the influence of their old superstitions, and of their early habits of thought. They have, from their childhood, been so familiar with certain forms of sin, that they can never be brought to have the same degree of abhorrence and disgust in regard to them, that one feels who has always been surrounded with an atmosphere of moral purity. This would not be expected of converts from among those who receive their whole early training in certain localities in New York, Boston, or almost any other of our large cities.

But the Indian has had the additional disadvantage of the pagan conscience, instead of no conscience. It need not, therefore, excite surprise, if we find it difficult to bring up the best of our church members to the pure and strict standard of gospel morality; nor that they should fail to realize the importance of maintaining thorough discipline for offences which they can scarcely avoid considering as quite venial, notwithstanding the instructions of their teachers.

Still we think them, on the whole, as consistent in their Christian walk as could reasonably be anticipated in the circumstances; and though backward in commencing discipline, when once it is undertaken, they are generally thorough in its prosecution. There are, doubtless, some in all the churches who have never understood the spiritual nature of true religion. There are some, too, of whom we cherish better hopes, who are feeble and faint-hearted, easily discouraged, and whose influence on the people is doubtful, sometimes perhaps decidedly unfavorable; but there are some for whom we can thank God, that hitherto they have been able to continue steadfast, though surrounded with temptation, and hoping under every pressure of discouragement. We trust the majority will ultimately reach heaven.

Recent Intelligence.

SOUTH AFRICA.—Messrs. Marsh and Rood, with their wives, arrived in Natal Bay, January 20, in good health. Under date of February 5, Mr. Marsh writes from Umlazi River as follows:

Our expectations were high; but thus far they have been more than realized. Nature is seen here in her loveliest forms. The country is beautifully diversified with hill and valley, and gentle slopes and fertile plains. Not one-fourth of the surface is covered with wood, the rest being as clean and grassy as the meadows of New England. There is nothing of that dull monotony which we are wont to associate with African scenery. Though it is now midsummer, and the thermometer stands at 80°, the heat is not oppressive; while during most of the year it is delightful and, as all admit, healthy. Almost every thing seems to flourish here, if properly cultivated. Bananas, lemons, oranges, and pine apples are growing within a few rods of where I am sitting; but as yet almost none are raised in the colony. There is fine cotton also in the field near by; and from this staple the settlers have high hopes.

Mr. Marsh speaks of the prospects of the mission as follows:

These brethren and sisters have been toiling for thirteen long years, sowing the good seed; and none but a missionary knows how it cheers their hearts to see even a few gathered into the fold of Christ. Those few are as lights in this land of darkness; and others, it is hoped, are now deciding to live according to the gospel. Some have taken up their heaviest cross, having renounced polygamy, disposed of their extra wives, and joined the people of God. There are two or three very valuable helpers among the converts. I cannot describe my emotions on the second Sabbath after our arrival in this land, as I heard an intelligent young native stand up and preach the gospel of Christ. He took the English Testament in his hand, and fluently translated it to the people, and then preached to them of the judgment, and warned them to flee from the wrath to come.

CONSTANTINOPLE.—From a letter of Mr. Everett, dated June 27, the following extract is taken:

I have to record, for your gratitude, and for the heartfelt thanksgivings of all our friends in America, that the Lord has interposed for us, and again delivered his sanctuary from the flames, being the third grand deliverance from the same devouring element within the eighteen months that we have occupied the building. On Saturday evening, June 17, a most awful conflagration broke out in a quarter of Pera, far from the chapel, and near the houses of Messrs. Dwight and Homes. I was on the spot almost from the beginning of the fire. In one hour Mr. Dwight's residence was in flames, with all his furniture, books and clothing, with the exception of a few things which Mr. Goodell and myself could save. His more valuable papers were in my possession, and, therefore, escaped. In twenty minutes more, the house of Mr. Homes was on fire, with nearly two thirds of his library and considerable furniture.

When nothing more could be done for these brethren, I returned to set my own house in order; for the conflagration had become truly terrible. All hearts in Pera quaked with fear, and every man hastened to prepare for the worst. At about midnight the rampant flames were drawn up in one broad, blazing array, just opposite the row of buildings in which the chapel stood, consuming every house back of us, including the residence of Mr. Schaffler, whose effects,

however, were mostly secured. To human appearance there was no longer any hope for us; and we expected that the remaining missionary houses, including the chapel and the female seminary, would soon be in ashes. We secured most of our effects in a stone magazine under the chapel; sent away our families to the house of kind friends; and at half past one I left, completely exhausted, expecting that in a few minutes the house would be consumed. But our extremity was God's opportunity. He said, "Thus far and no farther." He caused the Sultan to manifest, by signal, his displeasure at the long continuance of the fire; and this aroused the Pashas who were on the spot to make increased exertions to check the flames; and we were delivered! The Lord's house was saved; and the rejoicing of those who said, during the progress of the conflagration, "If no other fire has done any good, this will, for it will burn out the Protestants," was hushed; and they were compelled to see the finger of God, in a wonderful manner, in the deliverance of his sanctuary. To his name be all the praise!

NESTORIANS.—A letter has been received from Mr. Perkins, from which it appears that the Patriarch has distinctly avowed his hostility to the mission. His language is often violent, and his treatment of those who are friendly to our brethren is abusive. Thus far, however, his efforts to obstruct the progress of evangelical truth have been mostly fruitless; and there does not seem to be much reason to apprehend any serious embarrassment from this quarter. The missionaries have gained a strong hold upon the Nestorian community; while the power of the Patriarch has been materially lessened of late. His oldest and most influential brother still adheres to the mission, defending its course, and advocating its doctrines. Our trust, however, should be in God alone. He has hitherto watched over his cause among this interesting people, in a very remarkable manner. Let us continue to look to him for his favor.

CHEROKEES.—The brethren who are laboring among the Cherokees, under date of May 5, 1848, speak of the state of religion in their churches as follows: "There have been no revivals within our bounds during the past year. There have been some hopeful conversions, for which we have great occasion to thank God and take courage. And while we mourn the general absence of the Holy Spirit, we have seen enough to convince us that God is ever willing to hear and answer prayer. It seems to us that the people for whose good we labor, have showed more interest in the preaching of the gospel during the past year, than for several preceding years." "Our churches are very harmonious, and seem in no way to despond of final success. Indeed, we can say that there is more harmony among the Cherokees generally, than for some years past. They show also signs of progress in civilization. They are more industrious and,

consequently, more contented and happy. Efforts in the cause of temperance have met with a good degree of success. There seems to be an increasing desire to hear the preached gospel, which we hope is the precursor of better times. A written application has been made to the mission for one new station; and other neighborhoods appear to be inquiring in relation to the subject." The present number of church members at Dwight is fifty-six, five of whom have been received by profession during the past year. At Fairfield there are eighty-five communicants, (including seven who have been dismissed to other churches, but are not known as having been received,) five of whom have been admitted on examination, during the last eighteen months. The number of church members at Park Hill is forty-two, one having been received by profession during the year. At Honey Creek one person was admitted to the church on examination during the year.

CHOCTAWS.—As heretofore, the blessing of God has attended the efforts of this mission during the past year. The additions to the churches, on examination, have been as follows: at Goodwater, eighty-two; (and some thirty or more are expecting to be received in September;) at Pine Ridge, six; at Stockbridge, since January 1, 1846, eight, (twenty-five having been admitted in 1847;) the Six Town church, eighteen; and the Chickasaw church, four. A number have been admitted at Wheelock; but the statistics have not been received. In some parts of the nation the Word appears to be listened to with saving results at the present time.

The four boarding schools for girls have been prosperous, with the exception of the one at Pine Ridge, which was broken up by the tornado that swept over that station in March last. The boarding school for boys at Norwalk has been quite successful.

ditures during the same period were \$282,330; and the debt on the 1st of August, 1847, was \$31,616. Hence the balance against the treasury on the 1st of August, 1848, was \$59,690.

It may be interesting to the readers of the Herald to know what have been the receipts for the last twelve years. The following table presents the facts in a condensed form; and it will be seen, at a glance, how little progress we have made in this department of benevolence.

Years.	Receipts.
1837,	\$252,076 55
1838,	236,170 98
1839,	244,169 82
1840,	241,691 04
1841,	235,189 30
1842,	318,396 53
1843,	244,254 43
1844,	236,394 37
1845,	255,112 96
1846,	262,073 55
1847,	211,402 76
1848,	254,056 46

The indebtedness of the Board has now become so great, that measures must be taken to discharge a considerable part of it during the coming year. This is the only prudent course; and the question is, "How can such a reduction of the debt be effected?" The answer is obvious. The contributions must be materially increased, or the expenditures must be diminished. And unless the Prudential Committee shall be satisfied that they can count upon such an increase, they will feel themselves constrained to cut down the appropriations to the missions, knowing, at the same time, that the consequences cannot fail to be most disastrous. As the usual time for making the annual allowance to the different missions is soon after the meeting of the Board, they are looking forward to the next meeting with very great solicitude. In fact, the question of "reduction or no reduction" must be decided by the friends of missions who shall have come together on that occasion.

Home Proceedings.

ANNUAL MEETING OF THE BOARD.

THE *Thirty-ninth Annual Meeting of the American Board of Commissioners for Foreign Missions* will be held in Boston, to commence on Tuesday, the 12th day of September, 1848, at four o'clock in the afternoon. Rev. Isaac Ferris, D. D., of New York, is expected to preach the annual sermon. The meeting will probably adjourn on Friday.

CLOSE OF THE FINANCIAL YEAR.

THE receipts of the Board for the financial year which ended on the 31st of July last, from all sources, amounted to \$254,056. The expen-

DONATIONS,

RECEIVED IN JULY.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.	15 00
Cumberland, m. c.	27 00
Falmouth, 2d ch.	40 50
N. Yarmouth, 1st par. gent.	
Portland, High-st. ch. and so. (of wh. to cons. HENRY JACKSON & H. M. 100;) 473.50; 2d cong. ch. 115; m. c. 96.73; united m. c. 42.45; m. c. 17.05;	744 79
Pownal, Ch. and so.	5 00
South Paris, Cong. ch.	10 92
Standish, m. c.	7 55—850 60
Kennebec co. Conf. of chs. B. Nason, Tr.	
Augusta, m. c.	30 00
Litchfield, Cong. ch. m. c.	15 00—35 00
Lincoln co. Aux. So. Rev. E. Seabury, Tr.	
Bath, Winter-st. cong. so. m. c.	35 00

Richmond, Two indiv.	4 00
Thomaston, 2d cong. so.	10 00—49 00
Penobscot co. Aux. So. J. S. Wheelwright, Tr.	
Bangor, So. of inq. in theol. sem. for Rev. E. Bond, Kohala,	27 00
Washington co. Conf. of chs.	
Dennysville, Indiv. 8,51; s. a. 20;	28 51
East Machias, J. Dow,	4 00
Lubec, Contrib.	4 15
Machias, Cong. ch. and so. to cons.	
Rev. Amos Brown an H. M.	67 00
Pembroke, B. W.	1 00
Whiting, Contrib.	1 50
Whitneyville, do.	6 55—112 71
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Lebanon, Cong. so. ack. in May, fr.	
Lebanon, N. H. 2;	
Saco, 1st par. benev. so. 125; a friend, to cons. Rev. SAMUEL S. DRAKE of Biddeford, an H. M. 50;	175 00
Wells, Mr. Cushing's so.	29 00—195 00
	1,269 40
A friend, 1; Belfast, N. ch. m. c. 5; Castine, fem. miss. asso. 30; Eastport, central cong. so. 13,06; m. c. 20; Ellsworth, cong. ch. and so. 61,35; Fryeburg, ch. 26; J. C. 10; Houlton, cong. ch. m. c. 7; Unity, 4,30; Waterford, m. c. 10; W. W. Green, 7;	194 71
	1,464 11

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.	
Ridge, J. B. Breed,	10 00
Grafton co. Aux. So. W. W. Russell, Tr.	
Bridgewater, Rev. J. Ward,	5 00
Bristol, m. c.	11 00
Hanover, m. c. in Dartmouth coll.	133 00
Littleton, Coll. 25; m. c. 20,82; s. a. 3,98;	49 80—198 80
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Nashua, John Blunt, 50; ladies of Pearl-st. ch. 50; wh. cons. Mrs. ANNE DODGE an H. M.	100 00
Merrimack co. Aux. So. G. Hutchins, Tr.	
Epsom, Cong. ch. and so.	20 35
Rockingham co. Conf. of chs. J. Boardman, Tr.	
Exeter, m. c. in 1st and 2d cong. ch. and so.	32 30
Portsmouth, R. Kittredge, 10; M. C. Dimick, 5;	15 00
Seabrook and Hampton Falls, Cong. ch. and so.	10 75—58 05
Stafford co. Conf. of chs. E. J. Lane, Tr.	
Dover, Cong. ch. and so. 157,50; m. c. 12,57;	170 07
Farmington, A friend,	10 00—180 07
Sullivan co. Aux. So. D. S. Dutton, Tr.	
Acworth, H. Ware,	5 50
Charlestown, Evan. cong. ch. and so. 20,12; m. c. 30; Rev. M. Richards, 5; Mrs. H. B. J. R. 5; C. J. 5; Miss S. J. 3; wh. and prev. dona. cons. Mrs. HARRIET B. J. RICHARDS an H. M.	68 12—73 62
	640 89
Gilmanton Centre, coll 34; Meredith Bridge, cong. ch. and so. 90; Stewartstown, Canaan and vic. m. c. 10;	134 00
	774 89

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.		
Barnet, Cong. ch. and so.	12 00	
Peacham, do.	30; J. W. Chandler, to cons. OLIVER P. CHANDLER of Woodstock an H. M. 100;	130 00
St. Johnsbury, 2d cong. ch. and so.		
18,72; E. & T. Fairbanks & Co.		
100; Plain, s. a. for miss. to China,		
19,99; a friend, 50;	188 01—330 01	
Chittenden co. Aux. So. M. A. Seymour, Tr.		
Burlington, Cong. ch. 110,50; m. c.		
10,38; Mrs. E. W. Buell, 50; s. a.		
28,12; wh. cons. JAMES MITCHELL		
an H. M.; H. P. Hickok, 30;	229 00	

Colchester, A friend,	1 00—230 00
Orange co. Aux. So. J. Steele, Tr.	
Bradford, Cong. ch. and so. 47,94; m. c. 14,38;	62 32
Chelsea, Cong. ch. and so.	11 80—74 12
Orleans co. Aux. So. T. Jameson, Tr.	
Barton, m. c.	2 00
Rutland co. Aux. So. J. Barrett, Jr. Tr.	
Benson, A widow and her daughter, Castleton, Cong. ch. m. c. 21; coll. 8; church funds, 50;	79 00
East Rutland, Coll. 54,31; m. c. 17,65; 71 86	
Fairhaven, Coll. 21,39; m. c. 8,61; 30 00	
West Haven, A friend, for miss. to Syria,	10 00
West Rutland, Cong. so. 47,55; disc. 5c.	47 50—240 36
Washington co. Aux. So. J. W. Howes, Tr.	
Barre, Gent. and la.	53 98
Berlin, Indiv. (of wh. for the Jews 10;) 18; av. of char. box of W. S. H. 1;	19 00
Montpelier, Gent. 31,75; m. c. 28,25; la. 46;	106 00
Plainfield, Cong. ch. and so.	5 00
Waitsfield, do.	41 00—224 98
Windham co. Aux. So. A. E. Dwinell, Tr.	
Brattleboro' East, Gent. 99,10; la. 75,91; m. c. 36,76; West, coll. 70; m. c. 34,05; S. Clark, 14; M. W. Tyler, 10; Mr. Chandler's ch. 31;	370 82
Dummerston, Coll. 45,30; Miss M. M. L. dec'd, 50c;	45 80
Grafton, D. Wright,	10 00
Halifax West, J. Guild,	5 00
Putney, m. c.	5 00
Townshend, Gent. 29,60; la. 26,72; 56 32	
Westminster, East, m. c.	7 54—500 48
Windsor co. Aux. So. E. C. Tracy, Tr.	
Weathersfield, Bow, 13; Centre, 14; 27 00	
Windsor, Gent. 25,25; la. 22,25; m. c. 10,16; wh. cons. Rev. JAMES TRUITS of Wardsboro' an H. M.; Rev. N. Bishop, 5; J. H. 1;	63 66
Woodstock, m. c.	11 70—102 36
	1,704 31
Bennington, cong. so. 40; Manchester, W. P. B. 10;	50 00
	1,754 31

MASSACHUSETTS.

Berkshire co. Aux. So. Rev. J. J. Dana, Tr.	
Curtisville, Cong. ch.	6 00
Lee, Gent. 195,56; la. 79,44; m. c. 36; wh. cons. Rev. RALPH SMITH, JOHN ROBINSON, and STEPHEN BRADLEY, H. M.	311 00
Pittsfield, 1st cong. ch. and so. m. c. 377,52; gent. 109,30; THOMAS A. GOLD, wh. cons. him an H. M. 100; M. H. Baldwin, 25; Rev. Dr. Humphrey, 10; la. 74,55; young ladies of the Institute, 33,73; s. a. to cons. JAMES H. DUNHAM an H. M. 100;	830 00
Richmond, Cong. ch. and so.	58 50
South Adams, Ch. and cong. 17,22; m. c. 9,68;	27 00
South Egremont, Cong. ch. and so.	45 50
West Stockbridge, S. Gates, 5; Centre cong. so. 1;	6 00—1,284 00
Boston, S. A. Danforth, Agent, (Of wh. fr. a friend, 90; do. 3; m. c. in pen. fem. refuge, 14,50;)	114 30
Essex co. North, Aux. So. J. Caldwell, Tr.	
Amesbury and Salisbury, m. c.	21 00
Newburyport, Mr. Stearns's so. gent. 148,25; la. 147,40; m. c. 108,52; Mr. Dimmick's so. m. c. 24,71;	428 88
Rowley, Mr. Pike's so.	86 50—536 38
Essex co. South, Aux. So. C. M. Richardson, Tr.	
Two friends, 1; unknown, 101;	102 00
Boxford, 2d par. m. c. 8,50; fem. char. so. 4,50;	13 00
Gloucester, W. par. m. c.	18 75
Gloucester Harbor, m. c.	19 30
Lynnfield, Cong. ch. and so.	14 00

Marblehead, 1st ch. m. c. 10; mater. asso. for Madura miss. 4;	14 00
Salem, A friend,	30 00—211 05
Hampden co. Aux. So. C. Merriam, Tr.	
Cabotville, m. c.	27 00
Chester Village, m. c. 9,93; Factories, m. c. 9,73; coll. 16,45;	36 11
E. Long Meadow, m. c. 29,52; Rev. Mr. Tupper, 10;	39 52
Long Meadow, 1st sew. cir.	43 00
Monson, Gent. 39,34; A. W. Porter, 300; A. Shaw, 5;	344 94
Springfield, Dr. Osgood's so. m. c. 358,36; South ch. 431,50; m. c. 63; Johnny and Charley's savings, 3,25; N. ch. m. c. 35,64; Hill so. m. c. 91,34; Mrs. E. Fynchon, 10;	912 99
Westfield, Coll. 152,17; m. c. 93;	245 17
West Granville, 1st cong. so.	50 00
West Springfield, m. c. 102,99; Miss H. A. Smith's class, for chil. fund, 9;	104 29—1,907 32
Hampshire co. Aux. So. J. D. Whitney, Tr.	
Chesterfield, Coll.	90 00
Cummington, Miss C. Briggs, 20;	
Hubbardville, m. c. 14,29;	34 29
Easthampton, m. c.	113 60
Granby, m. c. 109,57; la. 90,43; to cons. ASA PEARSE, Jr. and Mrs. CECIL STEDDINS, H. M.	200 00
Hatfield, m. c.	93 54
Northampton, 1st par. gen. benev. so. 298,10; m. c. 137,96; Madura miss. so. 30; Edwards ch. m. c. 28,77; a friend, 5;	499 63
Plainfield, Cong. so. m. c.	15 00
Southampton, m. c. 58,05; E. Edwards, 5;	63 05
South Hadley, m. c. 12,71; Teachers of Mt. Holyoke, fem. sem. 243; pupils of do. 403,79; wh. cons. Miss SUSAN L. TOLMAN and Miss MARTHA C. SECTT, H. M.	659 50
South Hadley Falls, Gent.	66 00—1,764 81
Harmony Conf. of chs. W. C. Capron, Tr.	
Uxbridge, E. W. Fletcher,	50 00
Middlesex North and Vic. Char. So. J. S. Adams, Tr.	
Lanesburg, Mrs. Mary Lewis, dec'd,	11 13
Middlesex South Conf. of chs.	
Holliston, Mr. Stone's cong. m. c.	17 00
Lincoln,	20 00
Marlboro', A friend,	5 00—42 00
Norfolk co. Aux. so. Rev. S. Harding, Tr.	
Brookline, Harvard ch. and so.	47 00
Dorchester, Village ch. and so.	107 64
Medfield, 2d cong. ch. and so.	12 00
Medway, A friend,	3 00
Roxbury, Eliot ch. and so. gent. 178,50; m. c. 12,83; a friend, 10;	201 33—370 97
Old Colony, Aux. So. H. Coggeshall, Tr.	
New Bedford, Trin. ch. (of wh. fr. s. s. 12,56;) wh. cons. Mrs. HANNAH NOBLE and H. M. 105; Pacific ch. 35;	140 00
Wareham, Cong. ch. and so. and m. c. 90 08—420 08	
Taunton and Vic. Aux. So.	
Rehoboth, Cong. ch. 25,81; m. c. 10,19;	36 00
Worcester co. Central Asso. A. D. Foster, Tr.	
Clintonville, Mr. Corning's ch.	32 00
Worcester, CHARLES BOARDMAN, wh. cons. him an H. M.	100 00—132 00
	6,590 04
Worcester co. Relig. char. so. 11,13; a friend, 10; do. 62c; Lazarus, 2; Mr. F. 1; Andover, Chapel cong. ch. 6; South ch. 150,30; Charlestown, Winthrop ch. and so. 630,34; Bethesda ch. m. c. 10; Chelsea, Winnisimmet ch. m. c. 38,12; E. Cambridge, Evan. ch. and so. m. c. 10,15; Lawrence, a friend, 2; Lowell, Kirk-st. ch. 300; 1st cong. ch. and so. 200; Reading, S. par. la. cent so. 15; W. Cambridge, Mr. Horton's so. 84,10; John Field, Jr. 100;	1,570 66
	8,160 70
Legacies.—Holliston, Mrs. Esther H. Bullard, by A. Johnson, Ex'r, (prev. rec'd, 886;)	

759,11; Westfield, Charles Dewey, by Rev. Dr. Davis, 85; 844 11
9,004 81

CONNECTICUT.

Fairfield co. West, Aux. So. C. Marvin, Tr.	
Fairfield, Mrs. Mary S. Dimon,	10 00
Greenwich, Rev. Dr. Linsley,	5 00
Ridgefield, Cong. ch. m. c.	66 28—81 28
Hartford co. Aux. So. H. A. Perkins, Tr.	
Collinsville, Coll. 87,70; m. c. 15;	102 70
East Hartford, m. c.	35 26
East Windsor Hill, Theol. Ins.	38 00
Hartford, A friend,	10 00
Suffield, m. c.	37 16
Thompsonville, A. Drake,	9 25—225 37
Hartford co. South, Aux. So. H. S. Ward, Tr.	
Newington, B. C.	10 00
Litchfield co. Aux. So. C. L. Webb, Tr.	
Litchfield, 1st so. a friend,	10 00
Sharon, Cong. ch.	18 50—28 50
New Haven City, Aux. So. A. H. Maltby, Agent.	
New Haven, 1st ch. and so. a lady, 45,97; union m. c. 28,07; 3d ch. m. c. 17,25; officers and students of Yale coll. 362,12; Chapel-st. ch. m. c. 20,18; Mrs. Gordon Hall, for Bombay miss. 5; Miss M. A. W. 2,05; E. E. Salisbury, 100; BENJAMIN L. HAMLIN, wh. cons. him an H. M. 100; G. F. DeForest, 40; Mrs. Eleanor Root, 50;	774 64
New Haven co. East, Aux. So. A. H. Maltby, Agent,	
Madison, m. c.	67 02
North Branford, A friend,	50 00—117 02
New Haven co. West, Aux. So. A. Townsend, Jr. Tr.	
Derby, 1st so. s. s. for Henry Johnson, Ceylon,	15 12
Middlebury, E. Hine,	10 00
Waterbury, 1st so. to cons. Rev. HENRY B. ELLIOT an H. M. 100;	
s. s. for H. M. Day, Ceylon, 20;	120 00—145 12
New London and vic. Aux. So. C. Chew, Tr.	
Mystic Bridge, Mrs. S. W.	1 00
Stonington, 3d cong. ch.	30 00—31 00
Tolland co. Aux. So. J. R. Flynt, Tr.	
Stafford Springs, G. M. Ives, 25; Mrs. Ives, 5;	30 00
Windham co. North, Aux. So. J. B. Gay, Tr.	
Thompson, m. c.	13 21
	1,456 14
Legacies.—Norfolk, Rev. Asahel Gaylord, by Hiram Gaylord, Ex'r,	25 00
	1,481 14

RHODE ISLAND.

Bristol, Cong. coll. 85,95; la. miss. so. 50; s. s. for children's fund, 5,25; m. c. 2,80; Providence, Richmond-st. ch. deferred contrib. 28; 172 00

NEW YORK.

Auburn and vic. T. M. Hunt, Agent.	
Auburn, 2d pres. ch. m. c. 16,93; 1st pres. ch. s. s. for Henry A. Nelson, Ceylon, 10; theol. sem. so. of inq. 10,33;	37 26
Genoa, 1st pres. ch. m. c. 13,12; 2d do. m. c. 15; fem. miss. so. 11;	39 12
Granby, Pres. ch.	11 42
Ludlowville, do. m. c.	20 00
New Haven, Cong. ch.	16 20
Wolcott, Pres. ch.	41 00
	165 00
Ded. disc.	82—164 18
Buffalo and vic. J. Crocker, Agent.	
Buffalo, North pres. ch. contrib. 306,50; m. c. 188,05; ded. prev. ack. 94,55; La Fayette-st. pres. ch. m. c. 21;	421 00
Springville, D. Needham,	18 00—439 00
Geneva and vic. C. A. Cook, Agent.	
Albion, Pres. ch.	8 00
Bellona, Pres. ch. 39; ded. countf. note, 5;	34 00

Geneva, H. H. Seelys, (of wh. to cons. FRANCES CANNON an H. M. 100;) 500; H. Dwight, 70; 570 00
 Guilford, Cong. ch. 32 47
 Norwich, Pres. ch. 89 18
 Shelburne, Cong. ch. coll. 89,31;
 young la. miss. asso. for Mary
 Rexford, Ceylon, 27; Mrs. L.
 Newton, for Maria Newton, do.
 20; s. s. miss. so. 20; 156 31
 Prattsburg, Pres. ch. 19 00

Ded. disc.

2 08—206 88

Greene co. Aux. So. J. Doane, Tr.

Catskill, A friend, wh. cons. Miss

ALICE DAY of Apalachicola, Flor.

an H. M. 100; a friend, 4,50; 104 50

Durham, A few friends, 60; D. B.

10; 70 00

Leeds, Ch. 6 00—180 50

Monroe co. and Vic. E. Ely, Agent.

Attica, Pres. ch. to cons. Rev.

CHARLES MORGAN an H. M. 50 00

Byron, La. 21 00

Rochester, 1st pres. ch. 421 34—492 34

New York City & Brooklyn Aux. So. J. W.

Tracy, Tr.

(Of wh. fr. JESSE W. BENEDICT, wh. cons.

him an H. M. 100; Armstrong juv. miss.

so. of Brooklyn, a special dona. wh. and

prev. dona. cons. Miss MARY S. PEASLEE

an H. M. 10; Scudder miss. so. of the

West pres. ch. 36; Miss Frances Hoyt,

dec'd, 50; wh. with 50; fr. H. H. cons.

JAMES D. HAY of Brooklyn, an H. M.;

ch. of the Pilgrims, Brooklyn, (of wh. to

cons. RICHARD P. BUCK an H. M. 100;) 638,22; CHARLES P. BALDWIN, wh. and

prev. dona. cons. him an H. M. 50; Jo-

siah Hale, wh. and prev. dona. cons.

THOMAS HALE and Mrs. THOMAS HALE

H. M. 100;) 2,221 82

Otsego co. Aux. So. Rev. G. S. Boardman, Tr.

Cherry Valley, Pres. ch. extra con-

trib. (of wh. fr. an indiv. for John

and Derriak Lane Boardman,

Ceylon, 50;) 63; s. s. miss. so. for

Cherry Valley sch. Madure, 25; 88 00

Middlefield Centre, Pres. ch. 31,82;

la. benev. so. 20; s. s. 3,68; 55 50

Westford, Cong. 60; s. s. 5; 65 00—208 50

St. Lawrence co. Aux. So. H. D. Smith, Tr.

Brasher Falls, Pres. ch. 4 00

East Stockholm, Mrs. S. Pettibone, 5 00

Huevelton, Three chil. for hea. chil. 2 00—11 00

Syracuse and vic. J. Hall, Agent.

Fayetteville, Pres. so. 57 00

Washington co. Aux. So. M. Freeman, Tr.

East Hebron, Pres. cong. asso. 20 00

Salem, Coll. 20; m. c. 18,25; 38 25—58 25

4,739 47

A friend, 20; Albany, A. S. K. 2; Amster-

dam Village, mater. asso. for Montgomery

S. Goodale, Ceylon, 20; fem. s. s. of pres.

ch. for Maria Douchy, do. 20; male s. s. of

do. for Chandler Bartlett, do. 9; Andes,

pres. so. 16,05; Bedford, a friend, 2; Brock-

ett's bridge, Mrs. Mc A. 2; Byron, s. s. for

Miss Fisk's sch. Orooniah, 15; Chazy, Mrs.

Anna Hubbell, 10; Chester, pres. ch. 50;

Colchester, pres. ch. 34,75; Miss SARAH

Downs, wh. cons. her an H. M. 100; Rev.

Mr. James and wife, 8; Delhi, pres. ch.

48,01; Elmira, 1st pres. ch. 150; s. s. for

Solomon L. Gillett and Mary Clevee, Cey-

lon, 30; Franklin, 1st cong. ch. 12; Fulton,

pres. ch. to cons. HORACE P. FOND an H. M.

100; Hamden, pres. so. 10,37; Holland

Patent, Rev. J. F. Scovill, 5; Mrs. A. L.

H. 5; Hoosick Falls, pres. ch. (of wh. fr.

m. c. 15;) 63; Ithaca, 1st pres. ch. 65; do.

a special effort, 150; Maine, 1st cong. ch.

11; Meredith Square, pres. ch. 20,25;

Morrisville, cong. ch. m. c. 3; North-east

Centre, J. D. G. 3; Onondaga Hollow, pres.

ch. m. c. 15; Patchogue, pres. ch. 7; Fough-

keepsie, Mr. Ludlow's ch. extra effort, 200;

Schaghticoke, pres. ch. and cong. 63,74;

Schenectady, Rev. J. P. Fisher and wife,
 wh. cons. Rev. CALEB E. FISHER, of West
 Bloomfield, an H. M. 50; Sheridan, widow's
 mite, 5; Smithtown, W. P. R. 10; Tomp-
 kins, 1st pres. so. 32,62; Troy, 1st pres.
 ch. 100; Volney, cong. so. wh. cons. Rev.
 LEMUEL DADY an H. M. 60,15; Walton,
 1st cong. ch. 26,62; 2d do. 33,04; pres. ch.
 10,50; 1,618 10

6,357 57

Legacies.—Vernon Centre, Nancy Brown, by
 Ira Hills, Ex'r, 50; Walton, Abigail Town-
 send, by W. Townsend, Ex'r, 250; 300 00

6,657 57

NEW JERSEY.

Caldwell, Mrs. L. C. Carman, 10; Chatham
 Village, la. of pres. ch. for Hannah Cockrem,
 Ceylon, 20; Lodi, cong. ch. m. c. and chil.
 8,60; ack. in July as fr. Lodi, N Y; New-
 ark, m. c. in 3d pres. ch. 29,36; young peo-
 ple's miss. so. of do. wh. and prev. dona.
 cons. Jos HAINES an H. M. 32,46; Orange,
 Mrs. C. C. Armstrong, wh. cons. Miss MARY
 ELIZA ARMSTRONG an H. M. 100; Pen-
 nington, Miss A. Griffin, for Augusta Grif-
 fin, Ceylon, 20; Trenton, Mrs. C. C. Ely, 2; 213 82

PENNSYLVANIA.

Chambersburg, a friend in pres. ch. for Oregon
 miss. 5; Erie, pres. ch. 75; R. 10; Law-
 renceville, pres. ch. 27; Mrs. M. Hudson,
 20; Meadville, pres. ch. 32,84; Philadel-
 phia, 11th pres. ch. CHARLES B. DUNGAN,
 wh. cons. him an H. M. 100; 1st pres. ch.
 John Eckel, 100; W. Raiguel, 50; Clinton-
 st. pres. ch. C. S. Wurts, to cons. Mrs.
 MARY B. WURTS an H. M. 100; 5th pres.
 ch. S. S. Safford, 20; C. E. Spangler, 50;
 Rev. D. Malin, to cons. Mrs. ELIZA SHAW
 of Pittsburg an H. M. 100; a lady 5; ded.
 disc. 4; S. H. Perkins, 50; Mrs. Forbes,
 10; Pittsburg, 3d pres. ch. (of wh. fr. m. c.
 48,13; B. A. Fehnestock, to cons. Rev.
 ALFRED NEVIN of Chambersburg, and
 Rev. A. M. BRYAN of Pittsburg, H. M. 100;
 L. R. Livingston, to cons. Rev. SAMUEL
 W. BAYLEY an H. M. 50; la. sew. so. 50;
 1,088 68; 5th pres. ch. 50; ded. disc. 8,25;
 Reading, 1st pres. ch. (of wh. fr. s. s. 80;
 m. c. 70; W. Darling, 56; S. Bell, 10; C.
 D. 5; J. M. K. 5; W. E. 5; N. D. S. 5;
 indiv. 30,50; W. Strong, 20; ded. disc.
 1,38;) 985,12; Waterford, Rev. P. Cham-
 berlain, 10; 2,176 59

DELAWARE.

Newark, Mrs. M. Meigs, 10 00

MARYLAND.

Board of Foreign Miss. in German Ref. ch.

Rev. Elias Heiner, Baltimore, Tr.

For Broosa miss. 600 00

Elkton, pres. s. s. 3; Emmetsburg, D. Gam-
 ble, 10; E. H. 5; J. S. 5; Frederick, J. P.
 Thomson, 5; Mrs. M. L. Thomson, 10;

Graceham, M. Witherow, 10; 48 00

648 00

DISTRICT OF COLUMBIA.

Washington, 4th pres. ch. 79 22

VIRGINIA.

Richmond and vic. Aux. So. S. Reeve, Tr.

918,65; ded. disc. 6,40; 912 45

Abingdon, pres. ch. to cons. Rev. JAMES MC

CHAIN and Rev. SAMUEL MATTHEWS H.

M. 106,84; Sapling Grove, Rev. James

King, 20; 126 84

1,039 29

GEORGIA.

Athens, LUTHER CLARK, wh. cons. him an

H. M. 100; Savannah, Ga. male and fem.

miss. so. in indep. pres. ch. 85.05; juv. miss. so. in s. s. 18.45; John Stoddard, 100; la. Chinese so. for ed. of a boy in China, 25;

ALABAMA.

Gainesville, pres. ch. 280; Mobile, C. H. 12.50; H. O. 2.50;

OHIO.

Western For. Miss. So. G. L. Weed, Tr. Cincinnati, tab. ch. m. c. 4.95; 3d pres. ch. m. c. 10.92; Walnut Hills, Lane Sem. s. a. for Mr. Preston, Gaboon miss. 8.22; Rockwell and Rome, chs. 12.70;

Western Reserve Aux. So. Rev. H. Coe, Agent. Berlin, 10; Bloomfield, 1; Burton, 1; Freedom, 33.23; Hudson, Wes. Res. coll. 2; orph. boy, 10c; Maumee city, 26; Nelson, 13.25; Plain 13.64; Richfield, 1; Messrs. Hammond, 10; So. Amherst, 25; Streatorborough, 3.35; Vienna, 12;

A friend, 5; Cleveland, Elisha Taylor, 50; juv. miss. so. for Odooville sem. 12; Columbus, 2d pres. ch. 51.65; H. N. Hubbell, 10; J. S. Hall, 10; A. P. Stone, 10; G. S. Fullerton, 10; s. a. 21.50; Delaware, C. W. Torrey, 10; Hudson, Rev. S. C. Bartlett, 10; Toledo, cong. so. 46; juv. so. for children's fund, 4; wh. cons. Rev. Anson Smyth an H. M.

Legacies.—Cincinnati, John D. Evans, by D. P. Evans, Ex'r,

INDIANA.

Greenville, pres. ch. 5; Mishawaka, pres. ch. 22; Orland, cong. ch. 7;

ILLINOIS.

By G. L. Weed, Tr. Augusta, H. C. 3; Mrs. J. C. 1; Concord, ch. wh. cons. Rev. ALVIN M. DIXON an H. M. 57; Pingah, pres. ch. 14; Quincy, do. 37.15; Waverly, cong. ch. 46.40; s. a. 3.60; J. H. Brown, 10;

By Rev. I. M. Wood, Agent. Big Grove, cong. ch. 3; Big Rock, a widow, 50c; Dover, cong. ch. 11.80; m. c. 5; Granville, four indiv. 5.60; Joliet, cong. ch. m. c. 10; Knoxville, pres. ch. 28.70; m. c. 1.85; La Harpe, cong. ch. m. c. 2; Lisbon, cong. ch. 15; Rev. Mr. Bushnell, 10; Lockport, cong. ch. m. c. 4.75; Monroe, pres. ch. 10.86; m. c. 2.57; Naperville, cong. ch. 4; Newark, 9.25; Oswego, 75c; ded. countf. notes, 1.25;

Canton, G. W. Dewey, 5; Chicago, 2d pres. ch. m. c. 100; Dover, cong. ch. m. c. 5; Hills Grove ch. 3.55; Jerseyville, pres. ch. wh. and prev. dona. cons. Rev. GEORGE C. WOOD an H. M. 10; P. Fobes, 10; Little Fort, Z. S. Ely, 13; Mendon, s. a. for ed. of two children in Madura, 13.50; Quincy, 1st pres. ch. 14.43; s. a. for ed. of a boy and girl at Odooville, Ceylon, 40; Vermillion, cong. ch. 12; Winchester, Rev. J. Porter, 10.25;

MICHIGAN.

Michigan Aux. So. E. Bingham, Tr. Dearborn, cong. ch. 4.10; Detroit, 1st pres. ch. T. Rowland, 10; Mrs. E. Cass, 30; Mrs. M. C. C. 5; Rev. G. Duffield, 15; 1st cong. ch. m. c. 9.30; Flint, pres. ch. 29; Kalamazoo, 1st cong. ch. 33.33; cong. ch. 26.75; Litchfield, cong. ch. 11; Manchester, pres. ch. 8; Lapeer, pres. ch. A. U. Hart, 24; D. W. Loud, 6; St. Clair, cong. ch. 10; ded. disc. 1.83;

By Rev. A. S. Wells, Agent. Albion, Mrs. P. E. 1; Battle Creek, pres. ch. 11.80; Blissfield and Palmyra chs. 17.40; Rev. J. M. S; Detroit, T. Joy, 30; Edwardsburgh, pres. ch. 10; Grand Blanc, cong. ch. 5.68; av. of jew. 1.25; Grand Haven, Rev. Mr. F. S; E. T. 1; T. W. W. 1; coll. 2.61; Grand Rapids, cong. ch. 13.67; Grandville, Mrs. B. and fam. 2.50; Gull Prairie, pres. ch. 24.03; Homer, pres. ch. 17.67; Kalamazoo, juv. miss. so. 1.70; Mrs. G. 1; Lansing cong. ch. 4.55; Lapeer, pres. and cong. ch. 6; Litchfield, cong. ch. 3.41; Lyons, pres. ch. 5.37; C. H. S. for children's fund, 56c; Kensington, ch. 11.75; Manchester, av. of boots, 3.50; Monroe, pres. ch. 17.58; Otsego, cong. ch. 3; Rochester, do. 10.13; Schoolcraft, do. 2.88; Somerset, pres. ch. 3.75; Southfield, cong. ch. 2.39; Stony Creek, pres. ch. 1.25; Three Rivers, do. 17.85; Troy, pres. ch. and others, 16.95; Union City, cong. ch. 47.38; White Lake, pres. ch. 10.50; White Pigeon, 37.91; ded. disc. 4.25;

Unknown, 5; Allegan, pres. ch. 19.08; children's cent so. C. F. 1.39; Brownstown, 5; Cassopolis, D. Sellick, 10; Dexter, av. of a gold pencil, 1.75;

WISCONSIN.

Geneva, pres. ch. 9.82; m. c. 2.18; Milton, cong. ch. 8; Pike Grove, cong. ch. 1.25; Southport, cong. ch. 50.75; Wauwatosa, cong. ch. 17; Whitewater, do. 4;

IOWA.

Bloomington, E. E. Fay, doc'd, 5; m. c. 3; Burlington, Mrs. Sheldon, 5; Farmington, cong. ch. m. c. 8; Keokuk, Rev. G. Wood, 2.50; m. c. 50c;

TENNESSEE.

Bethabara, pres. ch. 30.70; Columbia, pres. ch. 71.35; Elizabethtown, pres. ch. 17.60; Jonesboro', do. 112.20; J. Smith, 20;

IN FOREIGN LANDS, &c.

Hong Kong, China, Rev. W. A. Macy, 1; St. Petersburg, Russia, Mrs. M. T. Gellibrand, 50;

Donations received in July, \$26,952 33.
Legacies, \$1,219 11.
TOTAL from August 1st to July 31st, \$251,752 50.

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in July, and ack. above, \$587 47.

DONATIONS IN CLOTHING, &c.

Craftsbury, Vt. A box, fr. juv. sew. so. for Miss Mudgett, Alleghany miss. 18 00
Franklin, N. H. A box, fr. la. miss. so. 18 21
Peninsula, O. Clothing, fr. la. 25 50
Portland, Me. 2 cops. Payson's works, fr. W. Hyde.
Sullivan, N. H. A box, fr. la. cir. of ind. for Cattaraugus miss. 36 09
Whitesborough, N. Y. A barrel, fr. fem. miss. so. 42 52

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.